

6. 1887

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THE

★

CHURCH · MISSIONARY

★

GLEANER



HE · THAT · REAPETH
RECEIVETH · WAGES
AND
GATHERETH · FRUIT
UNTO · LIFE · ETERNAL

VOLUME
XIV.

1887.

“And they took up of the
fragments that remained twelve
baskets full.”—St. Matt. xiv. 20.

*And Ruth said, Let me now go to the field, and glean.
And she went, and came, and gleaned in the field.*

RUTH ii. 2, 3.

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THE CHURCH MISSIONARY GLEANER.

JANUARY, 1887.

FOR THE QUEEN'S JUBILEE.

THE C.M.S. IN 1837 AND IN 1887.

I.



UST fifty years ago, on June 20th, 1837, Queen Victoria ascended the throne, with this for the motto of her life, "I will be good"; and good she has been—good as a sovereign, good as a mother to her land and people, good in all those essential qualities which make up a good character, and do good to the generation. "What limits," said Sydney Smith, "to the glory and happiness of our native land, if the Creator should in mercy have placed in the heart of this Royal Woman the rudiments of wisdom and mercy, and if, giving them time to expand, and to bless our children's children with her goodness, He should grant her a long sojourning upon earth, and leave her to reign over us till she is well stricken in years. What glory, what happiness, what joy, what bounty of God!" All that have we had as a nation, and as a Church, and deep is the gratitude we owe to Almighty God for it. Long may she yet reign a Mother in Israel, to be the joy of the Englishman's heart and the blessing of his home!

Just contemporaneous with this period has been the great advance in Missionary work, so that the *Quarterly Review* of July last speaks of it as "the most characteristic feature of the Christianity of the present century."

Look at some plain facts. In that period at least twelve Missions of the Church Missionary Society have been begun—Yoruba, the Niger, East Africa, the Victoria Nyanza district, Palestine, Arabia, Persia, Punjab, Mauritius, China, Japan, and the North Pacific. Eighteen Bishoprics have been founded in the C.M.S. field alone, principally by the Society's efforts; over seven millions of money have been collected and expended by the C.M.S. in advancing the work of God in the outer world, of which more than five millions have been collected by Local Associations; and the annual income is now three times what it was fifty years ago. In that time nearly 800 men have been sent out to evangelise the world. And what men! Krapf and Rebmann, Pfander and Vaughan, Noble and Fox, Thomas and Tucker and Ragland, Russell and Poole, Vidal and Townsend, Shergold Smith and Hannington (to name only those gone to their rest), and a multitude more, whose names stand for great deeds done for God, and great triumphs won for God. Except seven more, the whole Native ministry, numbering over 300, has been called into existence, numbering now 250, exceeding the European ordained staff by twenty, and annually increasing. In that very year 1837 the first Brahmin convert was ordained, Anund Masih, as Abdûl Masih had been the first Mohammedan convert ordained just ten years earlier. Since then eight or ten more Brahmins have entered the ministry. Henry Martyn used to say, if a Brahmin was converted to God he should think that the day of open miracle was revived in the world.

1836-7 was a wonderful year. At home, Charles Simeon died, "whose whole ministry was to humble the sinner, exalt the Saviour, and promote holiness." He had filled the pulpits of the land with his disciples, and secured a multitude of important appointments for them, both at home and in India; a large number of important livings he purchased and placed in trust, such as Bath and other leading places. He it was who gave the last impulse which started the C.M.S.—"What can we do? when shall we do it? how shall we do it?"—as it had been he to whom the first overtures had been made from India to send out Missionaries there to preach the Gospel. He taught people

by his own bright example how to give to God. In great measure he set on foot the Deputation system, and he left behind him Canon Carus to take up his work as a loving son in the Gospel. It is interesting to learn from him that fifty years ago he started an association among the undergraduates at Cambridge for Missionary addresses, and that as President he had the pleasure of getting many eminent men to come and address them. They sent forth the publications of the C.M.S., &c, and had most interesting meetings. Everybody of that date, and later on, recollects the gatherings at Mr. Carus' room, where the two Bishops Sumner, and Daniel Wilson, of Calcutta, and other such men addressed them—and eight or ten men went out from among those thus instructed to the Mission field—Taylor to New Zealand, Owen to the Zulus, Wybrow to North India, Valentine to Bombay, Haslam to Ceylon, Chapman to Travancore, Noble to Masulipatam, Ragland to Tinnevely, and another to New Zealand; and the Canon says, "There was a very good and growing feeling toward Missionary work, but we have lived to see a very marvellous increase of this feeling and devotion to the cause of Christ, for which we may well praise our Lord and take courage for the work."

And that work, thus initiated, still goes on and deepens and widens under the fostering care of John Barton and Handley Moule; and now men come forward, not by twos and threes, but thirty Cambridge men signed one letter to the Society, banding themselves to go forth, as and when God shall open the way. Truly God hath done great things for us, whereof we are glad.

Then 1837 was the year in which Samuel Marsden, the true Apostle of the Maories, paid his last visit to New Zealand, and left behind him a work which culminated in the addition of a new member to the comity of Christian nations; heathenism has all but disappeared, and Karl Ritter, the great geographer and scientist, speaks of this as "the standing miracle of the age."

In 1837 Krapf sailed, whose going forth has led to the new Sierra Leone on the Eastern Coast of Africa, to the formation of at least the Eastern portion of the chain of Missions across Africa, and to the martyr Church of U-Ganda.

In that year John Thomas went forth to Tinnevely, and in twenty-three years, by Divine grace, turned the desolate plain of Mengnanapuram into a garden of the Lord. Devil temples were destroyed in numbers, and houses of prayer erected, and now there are there ten Native clergy shepherding near 18,000 souls in that one district, while in all Tinnevely there are about 100 Native clergy (C.M.S. and S.P.G.) shepherding 100,000 Christians.

In that same year, 1837, Henry Townsend went forth, with his heart of fire and soul of love, to be the Apostle of the Yoruba race, where then a few hunted slaves were hiding beneath the shade of the "Understone" (*Abeo-kuta*), and now there are 7,000 Christians and 2,600 communicants under 17 Native clergy.

Once more, in that year, 1837, Mr. E. B. Squire was sent out on a prospecting expedition to China, to inquire whether it were possible to locate a Mission there. Dr. Morrison had just died, his pioneering work over, and his translation work done, in the lonely comfortlessness of his cellar. The emperor had just fulminated a new edict against Christianity, and bade defiance to the Lord of the Gospel; and now, where forty years ago there were only two or three Protestant Christians in the Chinese Empire, there are 25,000 communicants, and altogether a Christian body of at least 60,000 souls. And the work has spread to Japan, where "heathenism is dying, and will die out in a generation. The government is extremely tolerant, and the leading officials probably wish Christianity to spread" (Dr. M. Mitchell).

One other point deserves to be touched. We scarcely know whether to call it giving or withholding. It is a fact that little



HONG-KONG : MRS. OST AND HER CHINESE FELLOW-WORKERS.

more than the one-thousandth part of the aggregate British income is given for missionary work. Still, when we compare the missionary giving of 1886-7 with those of 1885-6 (we of course have not the later figures to give here yet), the result is most encouraging :—

	1836-7.	1885-6.
Church of England	£149,847	£497,476
Nonconformists of England & Wales.	156,497	354,547
Scotch and Irish Presbyterians ...	10,269	186,088
Joint Societies (Bible Society, &c.) ...	129,020	184,152
	£495,623	£1,222,263

The day is past for witty gibes about consecrated cobblers and sanctified tinkers. The work is a known success. Christianity is shown to be adapted to every racial peculiarity of men, the one healing power for all mankind ; and prayer is made as never before since the Church was founded for the Divine blessing of the Holy Spirit to rest upon the workers. Who will pray ? Who will study ? Who will give ? Who will influence ? Who will go ? "Up ! is not the Lord gone on before thee ?"

E. L.

FEMALE HELPERS AT HONG-KONG.



THE portraits on this page are those of Mrs. Ost and the chief of her female helpers at Hong-Kong, South China. Mrs. Ost is a daughter of the Rev. S. D. Stubbs of Pentonville, and the wife of the Rev. J. B. Ost, C.M.S. Missionary at Hong-Kong. She has lately been visiting England for a period of rest after much encouraging work among the Chinese women, and has now gone back to her station. The following notes upon the native women of the group are sent to us by Mr. Ost :—

The right central figure is Mrs. Fong, the excellent wife of the Native pastor of St. Stephen's, Hong-Kong. That to the left central is Fok Sz Nai, who, in absence of Mrs. Ost, is in charge of the Women's Class. Those to the extreme right and light, and the young women standing behind on the right, are teachers of three girls' schools, and have between them about 150 girls annually under instruction, their names are Kam Louise, Chan A Lin and Hô Hap T. The second woman standing at the back, Si Ho, and the young woman on the right in front, A Chün, have for some time been training for Bible-woman's work. Chung Sz Nai, who is seated on the other side of Mrs. Ost, is our only fully qualified Bible-woman, she is wife to our Colporteur Catechist.

HOSPITAL WORK AT HANG-CHOW.

BY MRS. D. DUNCAN MAIN, of the C.M.S. Hospital and Opium Refuge, Hang-Chow, China.

ON May 14th, 1885, the New Hospital and Training School [see GLEANER, Nov., 1885] was opened; and the wards allotted to the Female department gradually filled. The cleanliness, comfort, and

brightness of the wards certainly are a great contrast to the dirty, dark, and miserable dwellings the women are so accustomed to; and the order and method of daily routine is something so new to them that they must have a good influence on many of the patients.

Life in the Hospital is pleasant for them, although often suffering much bodily pain; for while there they receive much comfort and attention, which they cannot obtain in their own humble abodes.

About sixty patients were treated during the months of May to December, 1885; many of whom had to remain longer than the average time, one month. The oldest patient was seventy years of age; and the youngest only fourteen days old.

During their stay in the Hospital we have had many opportunities of teaching our patients the Truths of Christianity; the greater number have had daily instruction, and a few have learned to read while in the ward. Of course this is only allowed when their health permits of such work. Mingling with the patients every day, one cannot help feeling that a very valuable means is given in hospital life for sowing the good seed in many dark heathen hearts; and what a privilege it is to tell them of a Saviour who alike cares for soul and body.

In July, 1885, the hottest month of the season, a young married woman, wife of a well-to-do tailor living near the Hospital, was brought to us seriously ill with typhoid fever, and for some days lay in a critical condition; she had been in close attendance on her sick husband who was ill with typhoid fever also; and her strength, weakened by constant nursing and want of rest, gave way and she was attacked with the same fever. Chinese physicians were consulted, but they said she would not recover. As a last resource she was brought to the Hospital, where she was received, and within two months recovered.

Shortly after her admittance her husband came also as a patient. During

this time of sickness God brought them to see themselves sinners in His sight.

My patient was not a stranger to me; she had often come to us in the "old hospital days," and been spoken faithfully to of a Saviour's love. At that time she came outwardly for medicine, but I believe because she was really interested in the "doctrine," and desired to hear more of it. In her girlhood she had a friend—a Christian—who told her of a true God,

and ever since she had thought of it. But her husband was against her having anything to do with the religion of foreigners; he scolded and beat her every time she had been to us. For all that, her visits continued, and she attended the service on Sundays at our Mission Chapel once or twice.

During her convalescence in the ward she had many opportunities for hearing more about Jesus and the story of His redeeming love. She gladly listened to any of us who taught or read to her from time to time. The quiet days of thought and reflection were beneficial to her husband also.

She was very thankful and happy that such a change had taken place in her husband's heart. And after her return home she realised how real this change was, when she saw his desire to live a Christian life, and give up his heathenism for the sake of the Gospel. Their "kitchen god" was burned, and many idolatrous practices given up. Then he stopped working on Sundays, although he allowed his workmen to continue as usual. But now he closes his shop altogether, and both husband and wife attend service every Sunday. Their request for baptism was granted them a short time ago.

We find the country patients more willing to listen to the message of Salvation than those from the city.

One of the former, from a village near, after her return from the Hospital, sent in a message to a Bible-woman asking her to go out to her home and tell her friends and neighbours about the "good doctrine." The Bible-woman did so, and was received very kindly; she remained there about a week, preaching daily to numbers of people who came eagerly to hear.

These few notes may help to show that the work is prospering. There are difficulties and disappointments, still there is much cause for thankful praise to God. "Light is stealing through the cracks in the closed doors of many a soul" can be said of these poor women, as it has been said of the Egyptian women.



ENTRANCE HALL TO THE C.M.S. HOSPITAL AT HANG-CHOW.
(Photographed from a drawing by a Chinese Artist.)

THE MISSION FIELD.

WEST AFRICA.

THE Bishop of Sierra Leone is now again on his way to his Diocese. The Rev. C. H. V. and Mrs. Gollmer have returned to Lagos, accompanied by the Rev. J. Vennall and Miss Kruse.

IN our November number we mentioned Archdeacon Hamilton's recent visit to the Niger. Further accounts are now to hand. In August, Bishop Crowther and he, with Archdeacon Johnson, visited Bida, the capital of Maliki, the Mohammedan Emir of Nupe, who has often been mentioned in former years, and who two years ago sent so strong a letter to the Bishop against the liquor traffic. The result of this visit was the occupation of a new station, *Wunangi*, close to Bida, by a Native teacher. *Shonga*, an important place on the Kworra itself, nearly 100 miles above Eggan, was also visited and occupied in the same way. This is the furthest point the Niger Mission has reached, more than 400 miles up the river. In September, the Bishop and the two Archdeacons went up the Binue branch of the Niger, and visited the chief of Loko, an important town some fifty miles above the confluence; and this also was adopted as a new station. The *Henry Venn* was most useful for all these voyages.

ON Sept. 21st, the Preparandi Institution at Lokoja was formally opened with a special service, and addresses by the Bishop and Archdeacons Hamilton and Johnson; after which the *Henry Venn* descended the river, and on its arrival at Akassa, Archdeacon Hamilton proceeded home to Lagos. "God be praised," he writes, "for all the mercies received during these twelve weeks of journeyings, and for the health given me during the time." He urgently pleads for *medical missionaries* to advance up the great river into the heart of Mohammedan Africa.

EASTERN EQUATORIAL AFRICA.

THE U-Ganda letters received on Nov. 22nd brought little news except that the king had allowed Mr. Ashe to leave, but refused permission to Mr. Mackay. Mr. Ashe is on his way home, and may have arrived before this number appears.

WE are sorry to say that both Dr. and Mrs. Baxter, of Mpwapwa, have been compelled by ill-health to come home: not together, for the doctor was not coming, but was taken seriously ill after his wife left. Dr. Pruett has temporarily taken his place at Mpwapwa. The Revs. W. E. Taylor and A. N. Wood are on their way up to Uyui, where Mr. Douglas Hooper has now been alone for some time.

A YOUNG layman, Mr. C. W. Hodder, has been sent out to Frere Town, to work as a lay-assistant in the Mission.

THE Rev. A. D. Shaw has lately gone up to visit the Rev. E. A. Fitch at the Chagga Mission, and Mr. Wray at the Taita Mission. Mr. Fitch has much trouble with the shrewd and covetous king, Mandara. The Taita people, who had been scattered by the famine, have come back again round the station, and many come to Mr. Wray's daily services. Mr. Shaw's general impression is that "there is a time of spiritual awakening coming in East Africa." "I saw," he says, "in many places a real desire for teaching about God; at one place the Natives sat round me on the ground, and one said, 'Go on, teach us about God, we will sit here all night.'"

PALESTINE.

THE Turkish authorities in Palestine are taking more hostile steps than ever towards the Mission. They have closed some of the schools, and also arrested Mr. Hall's colporteur and sent him to Damascus.

WE regret to report the death of the Rev. Michael Kavar, the Society's Native pastor at Haifa. From 1854 to 1862 Mr. Kavar was catechist under the late Bishop Gobat, and in that capacity entered the C.M.S. service in 1864. He was ordained deacon by Bishop Gobat in 1871, and priest in 1877.

NORTH INDIA.

WE regret to announce the death on November 5th of Mrs. Herbert, wife of the Rev. E. P. Herbert, of the Gond Mission. She had been connected with the Mission for little more than a year.

WE have received from the Rev. G. H. Parsons, a Bengali translation made by him of *Steps to Truth*, by Eugene and Sarah Geraldina Stock (Church of England Sunday School Institute), the Bengali title being "The Ladder of the Christian Religion." The same work is being translated into Telugu, by Mr. Sathuru, the translator of Miss Havergal's books, under the direction of the Rev. J. Cain.

MISS NEALE writes from Calcutta as follows:—

"On receipt of the Annual C.M.S. Report, of course I turned to see what was said of the Christ Church Girls' School, and was startled to find it stated that we have 116 pupils. Now as at the outside we can only crush in forty pupils (and that is ten more than we ought to admit in these premises), and

our day scholars last year were few in number, I knew it must be an error, so I thought it best to write and ask you to mention this in one of the C.M.S. periodicals. And at the same time I thought I should like to tell the readers of the GLEANER how sadly we are in need of larger accommodation here, that we have constantly to refuse to admit pupils, and that many Christian girls consequently attend schools where no religious instruction is given, or where error is taught.

"If only we had the means to secure larger premises we might expand our work, and hope, with God's blessing, to raise up a class of Christian women whose influence on the rising generation would be untold."

PUNJAB.

WE have very great pleasure in announcing that Mr. H. E. Perkins, for many years in the Indian Civil Service, and latterly Commissioner of Rawul Pindi, has resigned his important position under Government and become an honorary missionary of the C.M.S., following thus the example of Colonel Martin, Dr. E. Downes, and Mr. Tucker of the Salvation Army. Mr. Perkins is a son of a former S.P.G. missionary at Cawnpore; and he and Mrs. Perkins have long been ardent friends and helpers of the missionary cause in the Punjab.

THE Rev. R. Clark visited Quetta, the new outpost beyond the Afghan Frontier, in October. Dr. S. W. Sutton is there, preparing for his Medical Mission, and the Rev. J. J. Bambridge is also there for a while, since the Rev. G. Shirt's death. Mr. Clark urges the immense importance of this great frontier station, and pleads for a strong University man for it.

CHINA.

VERY interesting journals have been received from Bishop Burdon (of Victoria, Hong Kong), describing two of his recent tours; one among the widely scattered out-stations of the C.M.S. in the Kwan-tung Province, and the other in the Hok-Chiang District of the Fuh-Kien Province. These will be published in the *C. M. Intelligencer*.

THE Rev. W. L. Groves, of Ningpo, has been invalided home, and the Rev. A. R. Fuller, of Shaou-hing, has also been sent on a trip to Japan for his health. Bishop Moule earnestly asks for reinforcements.

THE Society for Promoting Female Education in the East has sent another lady to Fuh-Chow, Miss Mary S. Cooke, to work there in connection with the C.M.S. Mission.

JAPAN.

THE Evangelical Alliance of Japan has issued the statistics of Protestant missions in that country for 1885. There were 110 male missionaries (81 American, 19 English, 6 Canadian, 4 Scotch), and 74 ladies other than the wives (67 American, 3 English, 3 Canadian, 1 Swiss). There were 165 "organised churches" or congregations, of which 57 were wholly, and 101 partially, self-supporting. The total "membership" was 11,678, and in 1885 there were 3,234 baptisms. Of the Native Christians, 4,800 were Presbyterians, 3,450 Congregationalists, 2,270 Methodists—almost all these of American Societies; and about 1,000 are connected with the Church of England and the American Protestant Episcopal Church.

NORTH-WEST AMERICA.

THE Bishop of Mackenzie River (Bishop Bompas), asks for two earnest Christian men as Industrial Agents, to work in his diocese in the far North. They should have a practical acquaintance with farming or carpentering, or both. Applications should be addressed to the Rev. C. C. Fenn at the C.M. House.

A LETTER from the Rev. G. S. Winter, of York Factory, Hudson's Bay, gives a pathetic account of losses and sufferings sustained by himself and his wife through the wreck, in Hudson's Bay, of the ship in which he left England last June. He writes from York Factory on Sept. 14th:—

The voyage from beginning to end has been one of the most unpleasant. Head-winds, snow, hail, gales, ice, fog nine-tenths of the voyage. About 11 a.m., August 30th, the ship struck very heavily a reef several miles out.

Monday, August 30th, may very fitly be described as a day of agonising suspense, for the ship was striking the reefs and bottom more or less from 11 a.m., till she finally went aground, as high as was possible for her to go, at 9.30 p.m. On Tuesday we walked ashore to a wild, barren spot, where we had to remain in a state of suspense for a fortnight, amid the cold, biting winds, hail and snow-storms from the northward and eastward. We came on here in an open boat in fifty-six hours, and truly thankful we were to get inside a house. The place where we were cast ashore is near Cape Churchill, forty miles south of Churchill post, so there was no possibility of walking there. We had simply to remain until succour came. We have lost everything except a few boxes containing personal effects. Our pantry will be completely empty all through the winter; but we trust in God to provide for us. I know the Indians will do what they can to help, but that will be very little, for many died of starvation last winter, and it almost breaks my heart to have to tell them we have no clothing for them.

I thank God that we are all well, although my dear wife was beginning to feel exhausted, owing to the exposure and want of sleep.

MR. WIGRAM IN CEYLON.

Extracts from Mr. Edmund Wigram's Letters.

[Space will only allow of gleanings from the interesting journals which Mr. Edmund Wigram is sending home, descriptive of his and his father's visits to the Missions. These journals will be published in full in monthly parts. The following extracts describe the first four or five days in Ceylon.]

TRINITY COLLEGE, KANDY,
October 25th and 26th, 1886.



On our arrival at Colombo on Wednesday we were met by Mr. Higgins, Mr. Wood, and Mr. Pickford, on board the steamer. Mr. Dowbiggin and Mr. Coles came in from Cotta for dinner that evening, and we also had Mrs. Wood, Mrs. Pickford, and Miss Young. Next day Mr. Higgins drove us to the Custom House to release our luggage, and took us to two or three schools in Colombo, and we also called at the dépôt of the Religious Tract and Bible Societies. In the afternoon, several friends came to 5 o'clock tea to meet father. I went with Mr. Pickford to the Tamil Street preaching in the Pettah (a part of Colombo), which was very interesting. It was held outside a little Mission room they have there, open to the road, but with a screen at the back. Four Tamil catechists came to help, and after prayer in the Mission room we went out in front, and a crowd was soon collected with the singing of a Tamil lyric. Then one of the catechists spoke, and after another lyric, another came forward and read the portion in Acts xvii. about St. Paul's preaching at Athens, speaking afterwards on the "Unknown God." In the Tamil preaching they have been addressing themselves rather particularly to Mohammedans lately. The Tamils are themselves Hindus, but there is a considerable Tamil-speaking population of Moormen in Colombo who are Mohammedans, and it is amongst them that interest has been shown lately in the preaching of the Gospel.

Friday, 22nd, was a Tamil day. We breakfasted with the Pickfords, and then, after visiting St. Luke's Church, went to some of the Tamil schools. At the schools we are generally greeted with a general prolonged chorus of "salaam," or "good-morning, sar," according as it is a vernacular or an Anglo-vernacular one. Father generally says a few words to the children. One school was in a dark little cottage, the schoolmistress there being a pupil of Mr. Sach, at the Sarah Tucker Institution—Sisamiadia by name. This was called an Infant school, though they were not all very small. Most of them repeated texts to us, all different, I think; Mr. Pickford telling us what each text had been—"I am the bread of life," "Come unto Me, all ye that labour, etc.," "Where two or three are gathered, etc.," and several others. One boy and one girl of this school are, I think, the only children of Christian parents; several were Mohammedans. One realises very differently from simply reading of so many schools and scholars in a Mission what a grand instrumentality this is—the Word getting sown in so many young hearts, and I feel sure it must be finding root in the hearts of some too. That afternoon they had the School Treat of the Tamil schools in the compound of the Woods' bungalow. When they had settled down in rings on the grass for tea, Mr. Le Feuvre, whom we have met several times since our arrival, went round to the different rings, picking out children in them to give him a text. One boy, whom I think he had picked out as looking rather dull, gave, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." If it was mere coincidence and not merely an answer to this text, it certainly was a little remarkable,—a bright-looking little chap who was next asked gave, "In whom we have redemption through His blood, even the forgiveness of sins."

We dined with the Bishop and Mrs. Copleston on Thursday evening, meeting there the Archdeacon and his wife. We met the Bishop and his wife at Major Fergusson's on Saturday, and travelled up here with him to-day (Monday), as he is come for the prize-giving. The journey up is very beautiful, but I won't attempt a description of Ceylon scenery, and really I think Colombo and Cotta had almost spoiled me for it.

Saturday was our Cotta day; we had slept there the night of Friday. The buildings in the compound are quite imposing in their extent, comprising the Dowbiggin's bungalow, with a girls' boarding school attached, Mr. Coles' bungalow, the chapel, and the boys' boarding school.

The great event of the day, as far as numbers went, was the gathering in the afternoon, in one of the verandahs of the chapel, of Singhalese people, many of them Christians, including representatives of the different Singhalese Native Church Councils in the Cotta district. Besides those actually present for the proceedings there were some 800 odd children, representing the 2,500 or more in the schools of the Cotta district. They may have seen something of what went on in the verandah, but their own special turn came afterwards, all being marshalled in front of the chapel, when father spoke a few words before they received each their bun and two bananas, and started homewards again.

The proceedings in the verandah began with "We are but little children weak" from the girls of the boarding-school, and Mr. Coles' Theological class of seven men reading for ordination, and others. The old hymn and tune sounded very nice under the new surroundings. There was a beautifully illuminated address to be presented, Mr. Dowbiggin's report to be read, interpreted addresses from father and myself, singing by Mr. Coles' choir, on which he was highly congratulated (as the Singhalese are not naturally like the Tamils in musical qualities), and the introduction of the members I mentioned before of the different Native Church Councils of the district. They have got ahead of many parishes at home, in having their councils formed of clergy or catechists, and laity combined, the laymen coming from amongst men in Government employ, schoolmasters and cultivators.

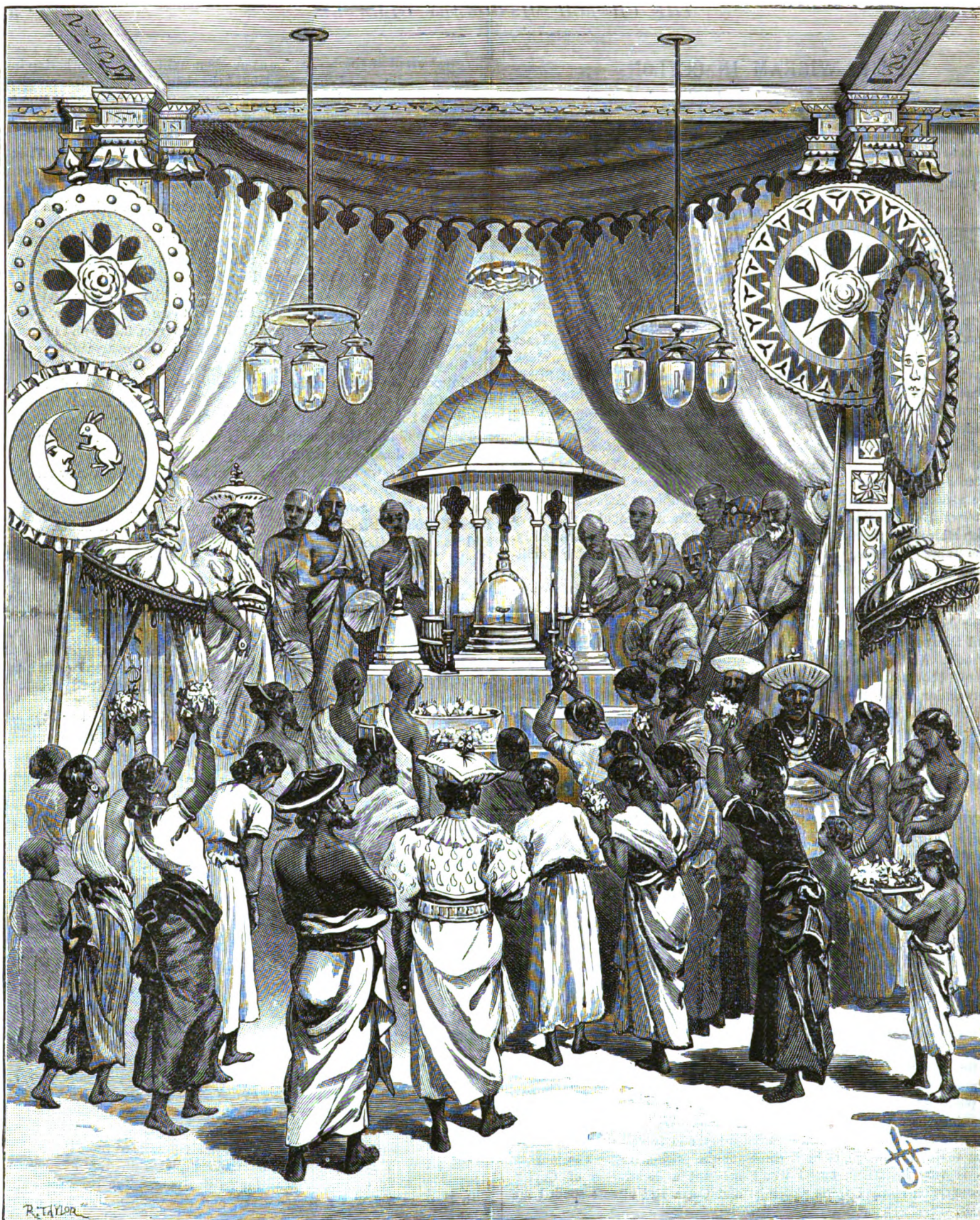
Sunday, 24th, we began in a way which brought out in a new reality the Communion of Saints. We partook of the Holy Communion with the Tamils, in their own tongue, at their early morning service in Galle Face Church. There were forty-seven communicating, which Mr. Wood said was about the usual number; the celebration is once a month, I think. Father preached at both morning and evening English service at Galle Face Church, and I spoke at the afternoon Singhalese service there, from Ps. cxvi. 7, 8, which was one of the morning Psalms. Mr. Coles interpreted as he had done at Cotta. Father's sermons were the annual sermons of the C.M. Association for Colombo and the Western provinces, his morning one being taken from Phil. i. 3—5, the thanksgiving of St. Paul for all his Philippian fellow-Christians for their fellowship with him in the furtherance of the Gospel (see v. 5, R.V.). I was not at the evening service, but the text was St. John xii. 32.

Monday, 25th, we left Colombo early, arriving here at Kandy about 11 o'clock. We are staying with Mr. and Mrs. Hodges. After a short thanksgiving service at Trinity Church (Mr. Guncsakera's) in Singhalese, we went into the Trinity College Hall, where an address was presented. In the evening at 8 o'clock, we went again to the hall for the college prize-giving, which began with an anthem, reading, and prayer, after which there was a short programme of songs, &c., also Mr. Hodges' report, which was interesting. Then the Bishop gave away the prizes, both for work, in which two boys had pretty well carried everything before them at the top of the school, and also for gymnastics, gardening, and lawn tennis. This latter had been won, after a good contest, by a boy who was baptized some three weeks ago, and there are others who it is hoped will come forward soon for baptism. There were addresses from the Bishop, father, and others.

Tuesday, 26th. Mr. Simmons had some of the Tamil Cooly workers together for a little talk and prayer. He is the only English missionary in the Tamil Cooly Mission out here just now, and even when Mr. Thomas arrives they will be still very short, each having a large area of mountainous country to work, with about thirty catechists between them. At present any particular estate gets visited perhaps only once in two months or so by a catechist, and of course much less by the English missionary.

Another grand school gathering at one o'clock (Singhalese), at which, after a more substantial tea than we had seen before, father gave the prizes for the Trinity Church Christian Sunday-school, and we both addressed all the children. They were all attendants at Sunday-schools connected with Mission-schools, at various places in the Singhalese Itinerancy, some coming from as far as Gampola. The procession up, with banners, &c., was a pretty sight, and the College Hall was quite filled—over 500 children, mostly heathen, besides a good sprinkling of adults.

[The GLEANER in past years has had many pictures illustrative of the scenes described in this letter, which should be referred to.]



ADORATION OF BUDDHA'S TOOTH AT KANDY, CEYLON.

(Drawn for the C.M. Gleaner by Herbert Johnson from an Original Sketch by Miss C. F. Gordon-Cumming.)



THE PROCESSION OF ELEPHANTS WITH BUDDHA'S TOOTH AT KANDY, CEYLON. (*Reproduced from a Photograph.*)

TO OUR READERS.

E give this month the first of a series of engravings from sketches most kindly placed at our disposal by Miss C. F. Gordon-Cumming. This picture, representing the adoration of the famous relic, Buddha's Tooth, by the Buddhists at Kandy, comes appropriately in this number, in which we give the first of a series of gleanings from Mr. Edmund Wigram's journal of his and his father's tour through the C.M.S. Mission fields, describing their visit to Kandy and other places in Ceylon. At the same time we are able to present an account of the great annual Festival of the Tooth, by the Rev. Hugh Horsley, of the Tamil Cooly Mission in Ceylon, with (above) the reproduction of a photograph showing the famous procession of elephants in honour of the Tooth.

Shall not these pictures and narratives send us to our knees in prayer for our fellow-creatures and fellow-subjects in the bondage of these Buddhist superstitions? Some people in England call Buddha "the Light of Asia"! Rather, "the Night of Asia." A convert in Ceylon said last year,—

"I want forgiveness of sins, and there is no Saviour, no forgiveness, in Buddhism. I want to be happy after death, and there is no hope in Buddhism. I find these in Christianity."

THE GREAT FESTIVAL OF THE TOOTH AT KANDY.

IN the month of August crowds of men, women, and children flock to Kandy for the "Perahâra," the principal festival in Ceylon. The festival begins with the new moon and continues for nineteen days. The ceremonies commence by the cutting down of a *jak* tree, which should be three spans in circumference, and one that has never borne fruit. The stem of the tree is cut into four sections and distributed among four of the principal temples in Kandy, each section being conveyed with great ceremony to its respective temple, where it is covered with a white cloth, fruits, and flowers, and deposited in a receptacle built especially for it. The axe-man, who cuts down the tree, must previously bathe in pure water, anoint his head with the juice of the lime, and clothe himself with clean garments. The tree used at this festival should be the *ehela*, but as the *jak* is more conveniently found it is substituted for the *ehela*, and, for the time being, goes by that name!

For four days the ceremonies are confined to the precincts of the different temples, and consist of processions on foot round the temple, accompanied by tom-tom beaters, the principal actor

being a youth most sumptuously dressed, and carrying a state sword highly decorated, while over his head is carried a canopy borne by four men. The procession moves three times round the temple, after which the youth with the state sword marches into the sanctum and deposits his burden, amid much noise of tom-toms and other musical instruments.

On the fifth day the "Perahāra" forces itself more especially upon the attention of the public, as the processions are now accompanied by elephants and parade the principal streets of the town. Each night the processions grow more and more imposing, until they culminate in the "last night." Imagine twenty or more elephants marching three abreast, highly decorated with cloths, preceded by torch-bearers, and followed by "headmen" gorgeously arrayed and accompanied by tom-tom beaters and dancers, who vie with one another in making a hideous din and throwing their bodies into all sorts of contortions, and you have a faint idea of the Perahāra as it moves from street to street, and at length returns to the Great Temple of the Tooth.

Come with me and let us watch the procession as it moves slowly and majestically along. First come the standard-bearers, accompanied by tom-tom beaters; then follow the torch-bearers, who march in state before three majestic elephants bearing the royal insignia, emblems of a past glory. Next in order, towering above every other object, advances the great "centre of attraction," the huge temple elephant, bearing the shrine of the so-called Tooth of Buddha, over which a huge canopy, supported on poles, is carried by men who walk on either side of the elephant.

There are wonderful stories told about this tooth, but I will not stop now to tell them, but ask you to watch the procession as it moves slowly along. Each temple is represented by its elephants, three in number, the centre one carrying the sacred emblem of its particular temple, while on the elephants on either side ride four men bearing the insignia of the said temple.

As the procession moves by, you notice that the elephants representing the Māri-ammei temple are followed by dancers, who accompany the beating of their tom-toms with ceaseless chanting, and you ask who is Māri-ammei that such special attention is paid to her? She is the goddess of small-pox, and is accordingly held in great reverence, showing us that the religion of the heathen is one of fear, for they know not that perfect love which "casteth out fear."

The concluding ceremonies of the Perahāra are the cutting of the river and the securing of a vessel of water, which is carefully preserved until the return of the festival next year, when the water is solemnly poured forth and the vessel refilled.

At midnight the elephants move in solemn procession to a spot four miles out of Kandy, where a raft is in waiting to convey a man who with all gravity cuts the waters of the Mahawellaganga (the great sand river) with one of the state swords. This done the vessel containing the water collected last year is emptied and refilled, and all that remains to be done is to return to Kandy and deposit the sacred water at one of the principal temples in Kandy, where it remains in safe keeping for a year.

Thus ends the Perahāra.

H. HORSLEY.

KANDY, August, 1886.

[Perahāra means display, show, procession. It is the word used in the Sinhalese Bible in Luke xvii. 20: "The kingdom of God cometh not with observation,"]

It is proposed by Mrs. R. Fry, Hon. Sec. of the C.M.S. Ladies' Union, to begin the New Year with a "C.M.S. Reading Society" for members. No subscription required, only the members to pledge themselves to read an hour each week some publications bearing on the work of the Church Missionary Society, a fine of one penny to be paid by those breaking this rule. This will enable members to carry out the first promise binding on members. Miss Fry, 55, Chepstow Place, Bayswater, would supply names of books, &c., and keep a list of the members.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBDIN.

Missionary Lesson—Sowing Seed.

Read—St. Mark iv. 26—29. Learn—St. John iv. 36, 37; 1 Cor. iii. 8, 9.

The point to be specially impressed on children's minds is that they may be sowing seed, and so labouring for God, though they may not see fruits now. It is a work of faith.

For country children teacher may describe work of sower in fields, but for town children should proceed as in sketch.

Girl buys packet of seed, gets flower pots, sows and waters, then must wait. Cold east winds, hail and sleet; gets impatient, thinks seeds dead. Warm sun, little green head appears, grows, at length beautiful flowers, sweet scent, passers-by look at window. Due to girl, though perhaps moved away and does not know. Another sort of seed.

I. THE SEED SOWN.

The Word of God plentifully sown in England [books, schools, churches], but very little among black men in Africa, who eat one another; yellow men in China, who strangle baby girls; brown men in India, who count it a merit to steal without being found out; and red men in North America, who scalp their enemies. All these poisonous berries spring up of themselves; good seed produces good fruit. An African killed his wife and ran away into bush, carrying Gospel of St. Luke—became Christian, read it to others, a Christian colony sprang up.

What a privilege to sow such seed! Who does it?

II. THE SOWERS.

Men and women can go to heathen, but boys and girls cannot. No, but can have share in sowing by—

1. Praying for Missions. We can do nothing if God does not bless (1 Cor. iii. 6, 7).
2. Working for, and talking to others about, Missions.
3. Giving pocket money to help Missions.

Perhaps get tired of doing so, and seeing no good come. See Gal. vi. 9. Good seed is never lost, but will spring up though after long time. Sowers themselves blessed (2 Cor. ix. 6; St. Matt. v. 7); and by-and-by will come

III. THE HARVEST.

We see first-fruits now. Describe Tahiti when Captain Cook visited it: crafty, greedy, fierce savages, cheating and stealing. Then good seed sown. Describe visit of Charles Darwin. He found Tahitians mild, honest, religious. Sometimes must wait. U-Ganda. Many precious lives lost—Shergold Smith, John Smith, O'Neill, and now Bishop Hannington—and missionaries driven away. Yet some fruit—boy martyrs; and by-and-by, if go on patiently sowing, many from U-Ganda, as well as from China and India and America, will be among the "great multitude" (Rev. vii. 9—16).

Let us never idle over God's work, but labour on, looking forward to the harvest, for "we are saved by hope."

Illustrations and Anecdotes.

THE DARK PLACES OF THE EARTH FULL OF CRUELTY.—A Native clergyman in South India says that he has seen a woman and a buffalo yoked together in a plough! He also saw two women tied together by the hair of their heads and then thrashed with thorns.

THE UNDERSTANDING DARKENED THROUGH IGNORANCE.—Mrs. Murray Mitchell writes of the temple of Madura in India: "We came on a reservoir filled with abominable things unutterable. All the libations poured out to the gods—of holy water, oil, ghee, curd, milk, paint, &c.—flow in one loathsome stream into this reservoir, where it remains stagnant and poisonous. This mixture is actually drunk, because it is said to cleanse away sin."

AN AFRICAN BOY'S SABBATH.—A lady missionary in Africa writes: "Mothers often come to see their children who live with us, and they generally bring something they like to eat; they think here as we do at home, 'Mother's cake is very sweet.' Three Sundays ago a woman came, and on her head was a calabash with eatables for her child. The little boy, about nine years old, looked wistfully at them as they were placed before him, but said, 'Mother, you have bought these things to-day and this is God's day. In this house we never buy things on this day, we go to God's house and learn about God. I cannot eat these things, you must take them away; but oh, mother, I do wish you would come here every God's day to learn His way.'"

Sunday Schools in Travancore.

THE Rev. C. A. Neve, Principal of the Cottayam College, writes that besides the Sunday-school held on the College premises for the students there are four other Sunday-schools, conducted by members of the C.M.S. College Association, i.e., by some of the students in the higher classes. The method by which they work is this:—A rupee per month is given to any heathen village schoolmaster who will gather together his little Hindu pupils on Sundays, and allow them to be taught the truths of Christianity by teachers whom the Association supplies. Mr. Neve writes:—"On Sunday afternoons I have several times visited these schools, and it was a pleasing sight to see the little Hindu children, boys and girls, gathered together in their classes, listening to stories from the Old or New Testaments, and learning the words of the Saviour."

"LIFT UP YOUR EYES, AND LOOK."

I.



HE Christian's place, at the opening of a New Year, is on his Watch-Tower, looking Back, and looking Forward; looking Up, and looking Around.

As we thus take up our position, and gaze forth upon the World and upon the Church of Christ, the cry seems to ring in our ears—"Watchman, what of the night?" How long shall darkness cover the earth, and gross darkness the people? How long shall it be before the Church of God realises the full extent of her blessed privilege to make His way known upon earth, His saving health among all nations?

Thank God we can reply (as the Watchman of old made answer)—"The Morning cometh!" by which we mean, not only that the world is growing old, and that the glorious Dawn seems to be drawing near, when the Sun of Righteousness shall arise with healing in His wings, and bathe the whole earth in the beams of His golden light; but we mean also that the command is ringing in our ears, and finding an echo in many hearts among God's children—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." We mean, not only that the long-expected Day seems to be hastening on, when the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea; but we mean also that the Bright and Morning Star has already risen upon the Church; that the Gentiles are coming to her light, and Kings to the brightness of her rising; and that she is taking steps, though slowly, to enlarge the place of her tent, and stretch forth the curtains of her habitation; that she is lengthening her cords, and strengthening her stalks, so that her seed may inherit the Gentiles, and make the desolate cities to be inhabited.

But, if this Missionary work of the Church is to go forward and prosper; if it is to be carried on with zeal and energy; if it is to be crowned with good success: it is absolutely necessary that we should all fully realise our individual responsibility in this important undertaking, and that we be prepared to do our share in this blessed work, by our Gifts, and by our Efforts, by our Influence, and by our Prayers.

Let us then, as we set foot on the threshold of another year, take for our consideration a Message from the Master—a plain Command from the great Head of the Church, the Lord Jesus Christ—uttered by Him to His disciples, as He gazed upon the spiritual fields white unto Harvest, and bade His followers go and do their part in the great work of In-gathering—"Lift up your eyes, and look on the fields, for they are white already to Harvest; and he that reapeth, receiveth wages, and gathereth fruit unto Life Eternal."

May it be our happy privilege to obey the command, and to share in the joy of that Harvest Home!

EDWARD D. STEAD.

THE HAVERGAL ALBUM.



VERY interesting gift has lately been made to the Church Missionary Society, by Miss Maria V. G. Havergal. It consists of several long cherished memorials of her father, and of her sister, F. R. H. The late Rev. W. H. Havergal (beloved as a pastor, and well known as a musical composer) was an earnest and untiring advocate of the Missionary cause sixty years ago, when its friends were fewer, and its work little known, and with the example of her father before her, it is not to be wondered at, that, while still young, his daughter Frances spoke of the C.M.S. as her favourite society. Her affection for it ever grew and increased; she loved it, spoke for it, wrote for it, and when anxious to devote to the Lord's work what she possessed in the shape of jewelry, it was to the hands of this Society that she entrusted the offering.

Most of the interesting memorials sent by Miss Havergal are gathered together in a beautiful Album, carefully and tastefully arranged by her own hand. In it may be seen the portraits of her father and mother, with

likenesses of her beloved sister, F. R. H., taken at different periods of her bright and blessed career, interspersed with appropriate texts. In it may be seen the original M.S. notes of sermons preached, and speeches made, by Mr. Havergal on many a tour in behalf of the Society, enclosed in envelopes neatly gummed on to the pages, and also the hymn sheets prepared by him (and containing often his own compositions) for use at the Anniversary C.M.S. Services in his own church. In it may be seen pictures of Winterdyne, the beautiful residence on the banks of the Severn, where F. R. H. dwelt for some time with her sister and her brother-in-law, Mr. Giles Shaw, showing the room where she composed and sang for the first time her inspiring hymn "Tell it out!" These, with some autograph letters, &c., are followed by photographs of a beloved niece of F. R. H., with her husband, the Rev. A. D. Shaw, now a C.M.S. Missionary in East Africa, and some photographs taken by the latter, illustrative of missionary work; also by the portrait of F. R. H.'s friend, Miss Elizabeth Clay, labouring amongst the women of India, with notices of the Village Mission inaugurated by her. The Album rightly closes with the portrait of her who, in much weakness, has gone through the labour of compiling it, and has presented it to the Society.

Together with the Album, Miss Havergal has given an M.S. book of her sister Frances, containing the original copies of some of her well-known poems, and also cases of sermons by her father. Among the trophies of the work done by the grace of God, through the instrumentality of the Church Missionary Society, these memorials of some of its most devoted friends and labourers at home will hold an honoured place. May the remembrance of their zeal and whole-heartedness be the means of stirring up many to increased and prayerful effort in the great work of sending and bringing the Gospel to the heathen! S. G. S.

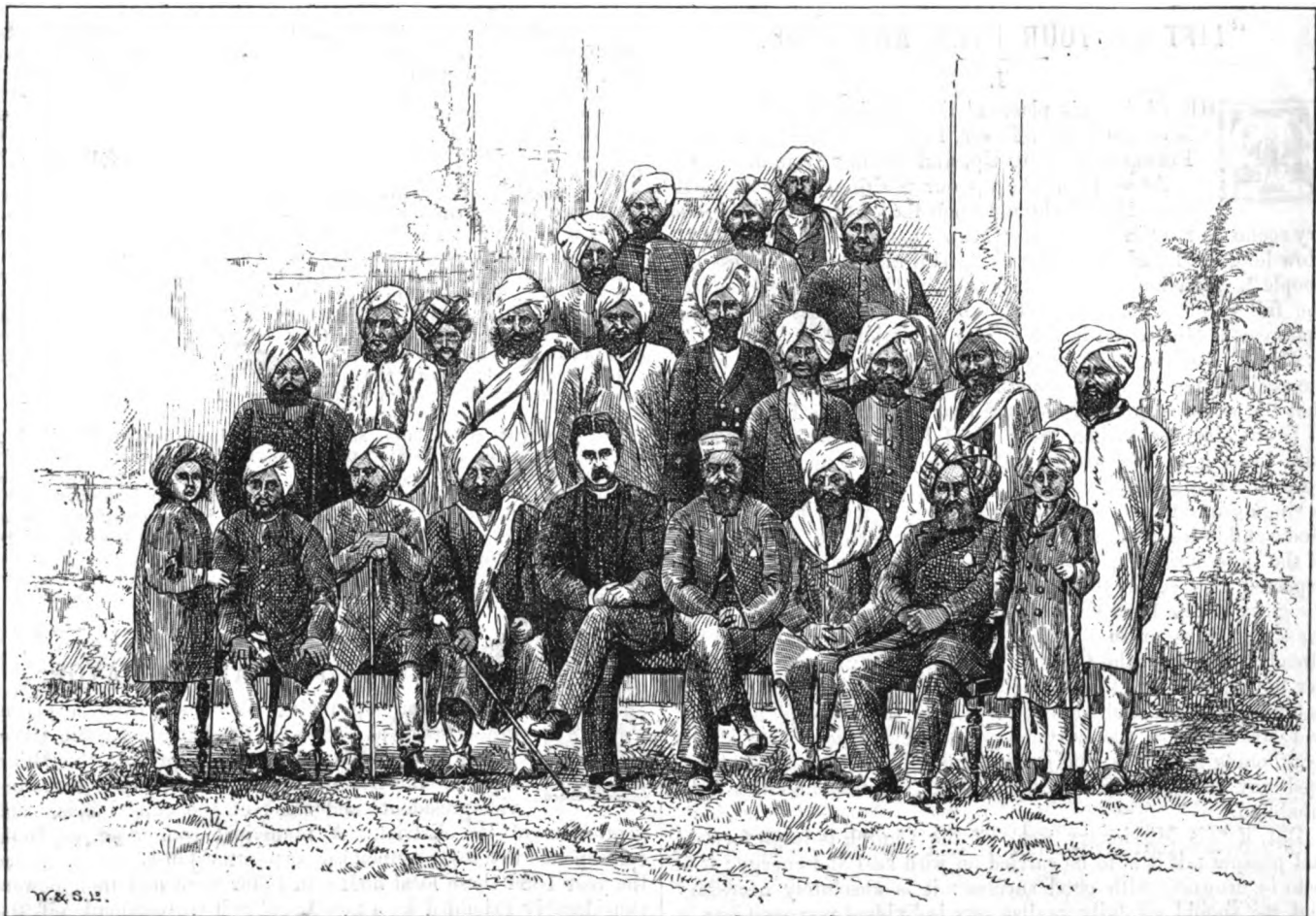
HOW A MISSIONARY BECAME A MAYOR.



HE accompanying picture is copied from a photograph taken at Batala (in the Panjab) on the 4th of March last, and is intended to represent the Municipal Committee of Batala with its president and vice-president, and some of the chief officials and gentlemen of the district. A municipal committee in India corresponds to a town council [or corporation] in England. Since the year 1884 these local bodies in India have had their powers considerably extended by a new Local Self-Government Act, the introduction of which caused considerable agitation and controversy. According to its provisions a certain proportion of the members of each municipal committee are chosen by direct popular election, and the committees are empowered to elect their own presidents and vice-presidents [something like mayors and sheriffs].

Among the results of these new regulations the committees of three towns of the Panjab have elected missionaries as their presidents—at Ludhiāna the Rev. C. B. Newton, at Hoshiarpur the Rev. K. C. Chatterji, a Native clergyman (both the latter being of the American Presbyterian Mission, our very good friends and neighbours), and at Batala the writer of these lines. Besides this, at Rāwal Pindi, Delhi, and other places, missionaries are municipal commissioners. These facts bear witness to an important preparatory result of our work, namely, the growing trust and friendship felt by many Indian communities towards the missionary body. All the three places named above are Panjab towns of the second rank, Batala having 25,000 inhabitants.

At Batala not only was the resident European missionary elected president of the Municipal Committee, but previously to this Babu J. C. Singha, head master of the Baring High School for Christian Boys, had been chosen as vice-president. Babu Singha was many years ago brought to Christ through the work of Dr. Duff at Calcutta, and was trained as a teacher in his institution, the alumni of which are known all over India for their excellence in their profession. He afterwards came to the Panjab, and for a long time worked with the Rev. F. H. Baring, the founder of the Batala Mission. Babu Singha's sagacity, integrity, and benevolence have gained him a wide-spread influence both among Christians and non-Christians; and any specially difficult or



THE MUNICIPAL COMMITTEE OF BATALA (PUNJAB); PRESIDENT, REV. DR. H. U. WEITBRECHT.

delicate matters in the business of the committee were usually, if possible, entrusted to him for settlement.

Babu Singha may be seen sitting next to the English missionary towards the right of the picture, and two places further in the same direction sits another Christian gentleman, the senior Mimsif (Small Cause Judge) of Batala, Mr. Sher Singh, a convert of Sikh nationality from Narawal. The other gentlemen are all Hindus or Muhammadans.

How far missionaries can permanently give themselves to such work may be uncertain; but in this case the relationship has resulted in much useful and friendly intercourse with the people, high and low, and much kindly feeling was manifested by all classes on the departure of the writer from Batala last March. Banquets in Indian fashion, fireworks, addresses, and presents, were some of the outward tokens of good-will, and when the new Mission Church was consecrated on the 4th March many of the gentry were most kind in furnishing vehicles for visitors, and after attending service took part in the feast provided in separate detachments for Christians, Muhammadans, and Hindus.

I must ask the readers of the GLEANER to make allowance for the engraving, and to believe that we looked somewhat less depressed than might be supposed from it.

H. U. WEITBRECHT.

[Copies of this and other photographs of Batala may be had. See advertisement on wrapper.]

A LOVER OF THE C.M.S., in sending an order for a new Negro Missionary Box, writes:—"During a short visit from home I sent my little beggar to stay with a friend to plead his cause among fresh admirers. A good hint perhaps to others. The time is short and we must be awake!"

TO THE MEMBERS OF THE GLEANERS' UNION.



HERE hast thou gleaned to-day?

World-wide the field, and thou hast heard the call:
"Go ye and preach My Gospel unto all."

What hast thou gleaned to-day?

The scattered ears of corn laid at thy feet?
Didst thou glean such? nor leaves nor flowers were meet.

Why hast thou gleaned to-day?

To please thy Lord, or self? or act a part?
He is thy King; have thou His cause at heart!

How hast thou gleaned to-day?

Purpose of heart and readiness of hand
Will speed the feeblest Gleaner of the band.

Where hast thou gleaned to-day?

"To every man his work"—then thine to thee;
No slavish service this, but liberty!

Where hast thou gleaned to-day?

"Let me now go," pled one at morning prime,
And toiled through heated hours till eventime.

O Gleaners, "work to-day!"

Yet while ye bend to glean, look up to pray!
For Christ your Lord is in your midst alway.

A. M. L. F.

HOW TO BECOME A GLEANER.

Send your name and address to the Editor of the "Church Missionary Gleaner," Salisbury Square, London, E.C.

Remit One Penny for a Card of "Gleanership."

Also remit One Shilling and Sixpence if you wish the "C.M. Gleaner" posted to you monthly; Sixpence, if you wish the "Quarterly Paper" ("Gleanings from the Gleaner") posted to you quarterly; One Penny for a Cycle of Prayer on a wall-sheet or on a stout card. (N.B.—Those who do not order a Cycle of Prayer in this form will receive it in the smaller form.)

P.O. Orders payable to General George Hutchinson, Lay Secretary.



A HAPPY NEW YEAR to all "Gleaners" and to all readers of the *Gleaner* who are not yet "Gleaners," at least not yet enrolled members of the Union. We are sure that the more they all, members or non-members, "glean" this year in the Lord's harvest field, the happier the year will be to them.

The first thousand members, it will be remembered, were enrolled in a day or two over three months. The second thousand was completed in a day or two under two months (Nov. 29th). But the third thousand is going much faster, for on Dec. 14th, the number stood at 2,748. Among our new members are sixteen English and African missionary workers at Lagos; and Miss Gray writes from Amritsar that some of the Christian girls in the Alexandra School wish to join.

We begin this month some of our new plans for the benefit of such of the "Gleaners" as like to adopt them. Our *Bible-Readings* are begun by Miss Nugent, whose beautiful New Year Addresses are so well known. Our *Bible-Searching* texts are contributed by Mrs. J. Gurney Hoare of Canterbury. Our "Gleaner" Questions will be begun by Mrs. Faithfull, formerly of Cheshunt, then of Eastbourne, and now of Bournemouth; but not till next number, as we think it best that the Questions in each number shall be on the number before; so that in February will be given Questions on the *Gleaner* of January.

We are glad to say that in accordance with a wish we expressed in October, the following four ladies have kindly undertaken to correspond with members who may write letters that seem to call for a word of friendly sympathy and encouragement in reply:—

Miss CHING, Caserta, Highland Road, Upper Norwood, S.E.
Mrs. CHAS. H. REYNOLDS, Silverdale, Snakes Lane, Woodford, Essex.
Miss SPILLER, 7, Thurlow Road, Hampstead, N.W.
Miss TUCKER, Forest Hill House, Honor Oak Road, S.E.

We are grateful for many letters expressing hearty satisfaction with the Card of Membership; and some mention having signed the declaration on the back of it with earnest prayer for grace to do more for the blessed cause. We again give two or three brief extracts:—

I am delighted with my Card of Membership, its sweet words, explicit object of the GLEANERS' UNION, and beautifully helpful Cycle of Prayer. Truly I cannot express the deep gratitude I feel for a Union in which, thank God, we all can share, however poor, weak, or uneducated we may be. Having signed my card, may I be enabled, by the aid of the Holy Spirit, so far as possible, to follow up the daily requests, and the opportunity of gleaning many "Gleaners" to pray and work in our beloved Union!

I am now constantly planning ways in which I might help the work. The thought of the promise made before God, to do all in my power for the missionary cause, and the Cycle reminding me each day to remember a special place in prayer, must be an additional stimulus.

You have chosen such nice appropriate words, I think the card will be a help of itself. The Cycle is much above me at present, but it will be something to aim at, and will make me more zealous in seeking knowledge about missionary work.

I feel it a great honour to be enrolled amongst the noble band of Church Missionary workers. It was a great pleasure for me to sign my name. It was not done without a heartfelt prayer to God for grace to help in this great work. I am holding a collecting box which has been in constant use since the year 1855.

About the Cards: we wish to say that we should have preferred putting only the Christian and surname of the member on

the Card, and not adding "Mr." or "Mrs." or "Miss"; but very many applicants have given no Christian names, and only said "Mr. Smith," "Mrs. Jones," "Miss Robinson"; so we had no option.

Another thing: if our friends wish to frame their Cards, let there be glass both on front and back, so that both sides of the Card can be seen.

The new Members' Manual has now been sent out. We hope it will be found useful.

How the Work is Done.

Letters from Workers.

At Christmas-time we have a "Tree," with a present for each member of the household. After receiving our presents, for the last ten years we have passed round our missionary-box, when each little one is pleased to add his or her small mite, not forgetting the servants. Perhaps some other friend may like to "Go and do likewise."

As you want to know what we are doing, I will tell you my part in the work. I have been interested in it from a tiny child. I have a working party once a month, the result of which, by sales and teas, has been £54 10s. for your Funds at different times, and an offshoot from mine has since sent you over £20. I had a class for giving children of the upper class missionary information for nearly four years, which was mentioned in the GLEANER a few months ago. I have started another class now in a different parish, and on Saturday week they and the juvenile box-holders in the parish are to have a tea, when their boxes will be opened, and an address given them.

Local Meetings of Gleaners.

THERE are now seventy members of the GLEANERS' UNION at Boston in Lincolnshire, and on St. Andrew's Eve, Nov. 29th, a meeting was held in Mr. T. Cheney Garfit's Class-room, at which fifty of them were present. Canon Blenkin, Vicar of Boston, presided, and Canon Disbrow, Rector of Bennington, gave a practical address on "Gleaning."

Texts for Bible-Searchers.

Contributed by MRS. J. GURNEY HOARE.

In each number of the *Gleaner* will be given the words of six texts, which "Gleaners" are recommended to search for, and write the references in the blank spaces. A Reference Bible may be used, but not a Concordance.

We suggest to our friends to hold local competitions for their younger and humbler fellow-Gleaners, and to offer small prizes to all who fill up the whole seventy-two texts (six a month for twelve months) correctly. We cannot do this from head-quarters, as we should be overwhelmed with answers, and probably have to give hundreds of prizes.

May God's words, thus searched for and pondered over, stir many hearts with compassion for the heathen and zeal for their evangelisation!

SUBJECT I.—THE PRESENT CONDITION OF THE HEATHEN.

- | | |
|---|-------|
| 1. Having no hope | Refs. |
| 2. Ignorant of God's righteousness | |
| 3. Their heart went after their idols | |
| 4. Their foolish heart was darkened | |
| 5. The imagination of man's heart is evil | |
| 6. There is no truth, nor mercy, nor knowledge of God in the land | |

BIBLE-READINGS FOR GLEANERS.

No. I.

"The place is too strait for us!"—2 Kings vi. 1—7.

"THE place is too strait for us!" This is the feeling which has made you a "Gleaner." You have been working for the Lord Jesus, and you have begun to long to do more; you are not satisfied with your efforts in the past, and you want to stretch out further, and to get into a larger place.

Who was it who said, "The place is too strait for us"?

It was the sons of the prophets. It was those who had given themselves to God's service. They had within them the longings to serve their Lord, and they were not content with only being saved themselves. And so they put themselves under Elisha's teaching, that they might learn how to become God's messengers.

Does not this fit you very beautifully? For I am writing to those who have become convinced of their Lord's call to serve Him, and who are asking, "Lord, what wilt Thou have me to do?" And you began at home, and did all you could; and as you faithfully did what was nearest, you began to find your heart growing wider and wider, and as you opened it to receive more and more of His great love, it was shed abroad in your hearts by the Holy Ghost, and you began to love the world that He died for, and you longed to reach the heathen. In fact you just cried out, "The place is too strait for us!" and you felt you had not room enough,

and that you must expand. And so you became a Gleaner, and an active missionary worker.

Now next, What led them to cry, "The place is too strait for us"? It was living with Elisha. See the words, "The place where we dwell with Thee." "We dwell with Thee!" What a beautiful thing to be able to say to the Lord Jesus! The first question recorded as asked Him was, "Master, where dwellest Thou?" (St. John i. 38.) We first behold Him as the Lamb of God who taketh away our sins (ver. 29 and 36). And when we see that He has taken away our sins, the joy and peace are so deep, that we say, "Lord Jesus, I must live with Thee!" David said so. First he said, "Thou hast been a shelter for me," and then he added, "I will abide in Thy Tabernacle for ever" (Ps. lxi. 4, 5). He is first a Shelter, and then a Home. Have you found Him to be both? Then follows one sure result, that dwelling with Him makes our hearts expand, and we get a yearning to do more.

It was to their Master that they went for further directions. They would do nothing without consulting Him. Have you talked out your "Gleaner" thoughts with the Lord Jesus? Do you say, "Lord, I want to do more for Thee, and I have thought of this little plan and that little plan"? It makes the Presence of the Lord Jesus so very real when we consult Him about everything. "Let us take every man a beam." Tell the Lord Jesus about the "beam" that you think you can take, and be sure and say, "Let us go!"

Then Elisha tested them. He said, "Go ye." But this did not satisfy them. They felt that they must have him with them to direct the building. They loved him too well to do without him, and they trusted themselves too little to go alone. Be sure and be like them! Do not think you can cut or lay one single "beam" alone; but even if He seems to do as He did with the two at Emmaus, and make as though He would go further, it is only that He waits for you to press Him, and plead as the sons of the prophets did with Elisha, "Be content, I pray thee, and go with thy servants." And His response is quite certain, "I will go."

Next time we shall look at the result. But these being my first words to fellow-Gleaners, I want to press very, very earnestly this thought, that as it is dwelling with the Lord Jesus that makes our hearts expand first, so we must make very sure that the new efforts are done with Him, and that no move is taken without consulting with Him. So our new missionary efforts will be a real means of grace to us, because they will bring us into contact with the Lord Jesus Himself. SOPHIA NUGENT.

AT HOME.



E propose to confine this last page for the future to general and home notes and news, and have altered the heading accordingly. News from abroad will be given on another page under the heading of "The Mission Field." This plan will afford more space for both, and will, we trust, render the GLEANER increasingly acceptable. May we take this opportunity of asking our readers to help in enlarging our circulation? Why should not each reader try and get one new subscriber to it each month? It would be quite easy to multiply the sale threefold, fivefold, tenfold, if our friends would only take a little trouble. Not for the GLEANER's sake, but for the LORD's sake, that His work may be better known, more cared for, more prayed for.

WE see in the capital East Kent Localised Edition of the GLEANER the following suggestion from the Rev. J. G. Hoare:—

"By going quietly down into the body of the Hall during the Canterbury meeting, I succeeded in selling no less than fifty copies of the Local GLEANER. Might not some one do this at each meeting held? A mere announcement that GLEANERS are for sale draws no purchasers, while many will buy if an open copy with its attractive pictures displayed is offered to them, especially if we pray over the business first. The GLEANER is so useful, both in awakening and sustaining interest, that it is worth an effort to promote the sale. An order form may well be pinned on to each copy."

ACTIVE preparations are going on for the London February Simultaneous Meetings. In some districts they will be much more thoroughly done than was generally the case in the country last February. In two or three deaneries elaborate programmes are being prepared, arranging for whole series of meetings and services at various centres throughout the week. The Bishops of London, Rochester, Bedford, Exeter, Norwich, Sodor and Man, and Cork, have already promised to take part. We need not give details of a London movement for readers all over England and the world; but we do ask all to join in earnest prayer for an abundant blessing on the proceedings.

ON Advent Sunday, simultaneous addresses to children in churches and Sunday-schools were given in Islington, in Kensington, and in a large

part of South London (including Battersea, Brixton, Camberwell, Clapham, Lambeth, and Southwark); no less than eighty-six in all. And fifteen others, which could not be arranged for that day, were given just before or after, making 101 in all. Most of the school addresses were by members of the C.M.S. Lay Workers' Union for London, and several of those in church by members of the Junior Clergy Union.

THE C.M.S. Union of Junior Clergy for London and the Ladies' C.M. Union for London have issued their first Annual Reports, and the Lay Workers' Union its fourth, all which are very interesting documents, and we wish the GLEANER had space to give large extracts from them. Their respective meetings in the past quarter have been very successful. It is an unprecedented sight, in particular, to see 80 or 100 young clergymen, all of London, in the large Committee-room at one time. They have had addresses by the Rev. H. C. G. Moule and H. Sutton, and a specimen missionary sermon by the Rev. E. N. Coulthard. The ladies have been addressed by the Revs. W. H. Barlow and A. W. Baumann and Bishop Moule; and they have had a third Course of Three Lectures by the Editorial Secretary, this time on Japan. They also entertained 250 female Sunday-school teachers on Dec. 7th, for tea, a lantern lecture, and addresses. The Lay Workers have elected a new Hon. Sec., Mr. G. A. King, in the place of Mr. Tennant resigned. They have had classes and specimen lessons on the Punjab Mission; and on Dec. 14th they entertained the members of the Young Men's Foreign Missionary Society connected with the Central Y.M.C.A.

AN active C.M.S. Lay Workers' Union has been started at Liverpool, Messrs. T. Bowe and R. H. Ward, Hon. Secs. A series of thirty-two addresses to children in different Liverpool parishes by the members during the past quarter. At the first Annual Meeting, Mr. G. Martin Tait, a leading member of the London Union, attended as a Deputation.

THE Archbishop of Canterbury, in a sermon on All Saints' Day on the words "Called to be saints," referred to the U-Ganda martyrs and Bishops Hannington and Parker in these touching words:—

"When we speak of the recovery of the heathen, who can estimate the force of the promise that soars above that awful scene, not of the first century, but, indeed, not four months old, of which we have this moment heard? There the fury of the boy-king piled two-and-thirty Christian natives in a funeral pyre, and slowly consumed it because they would not renounce their faith. There were no Europeans by to encourage them. But there was no wavering. The only sign of trouble was on the face of one boy page. They saw tears in his eyes as he walked to death. They prayed their executioners to become Christian, to gain their own contempt of death, and their Eternal Hope. When all was over, many more came and offered themselves for baptism, and bought parts of the Scripture, the possession of which was death. This yesterday! This U-Ganda—the Morians' Land—indeed stretching out her hand unto God. And to clasp those hands in his, another Bishop sails the day after to-morrow to land upon the path, and to tread it fearlessly, which is yet red with the last Bishop's martyrdom."

MR. WIGRAM's plans for January are a little altered from what has been published before. His probable dates now are—Jan. 1—7, Jabalpur, Allahabad, Benares; 8—21, Calcutta and neighbourhood (Sunday, 16, at Krishnagar); 22—26, Santal Mission; 27—31, Gorakpur, Fyzabad, Lucknow. Thence to Agra.

WE deeply regret to announce the death, in London, on Dec. 10th, of Mrs. Harding, of the Lagos Mission.

Topics for Thanksgiving and Prayer.

Thanksgiving for the progress of Missions during Her Majesty's reign (p. 1).
Thanksgiving for progress on the Niger, and for prospects of spiritual awakening in East Africa. Prayer for both sides of the Dark Continent. (P. 4.)
Prayer for missionaries invalided home, and for those lately bereaved (p. 4).
Prayer for the workers at Hong-Kong (p. 2), for the Hang-Chow Medical Mission (p. 3), for Palestine (p. 4).
Prayer for the spiritual enlightenment of the Buddhists in Ceylon (p. 7).
Continued prayer for Mr. Wigram and his son; for General Haig; for Bishop Parker; for Mr. Mackay and the U-Ganda converts; for the F. S. M.
Thanksgiving and Prayer for the Gleaners' Union.

Forthcoming Sales of Work.

Rev. G. Warne, Burwell, Louth, Lincolnshire. Sale Jan. 7th.
Rev. W. Allan, St. James's, Bermondsey. Sale Feb. 15th—17th.

RECEIVED FOR THE C.M.S.—£1 7s. 6d. from Miss M. E. Pitcairn, South Yeo, near Bideford, the result of plants sold for the C.M.S.; 2s. from a "Ten Years' Abstinence from Intoxicants."

THE CHURCH MISSIONARY GLEANER.

FEBRUARY, 1887.

FOR THE QUEEN'S JUBILEE.

THE C.M.S. IN 1837 AND IN 1887.

II.—WEST AFRICA.



FIFTY years ago West Africa was easily disposed of in three pages of our Annual Report, where now thirty are occupied, and tell not any longer of a work confined to the peninsula only, and scarcely emerging from its tentative stage, but of a deeply-rooted and wide-spread work; represented by 25,000 souls under 7 European missionaries and 40 Native clergy (one of whom is an honoured Bishop of many years standing, and two are Archdeacons) by 9,000 communicants and 7,000 scholars in 90 schools and seminaries; and by 1,228 baptisms in the past year. In 1836 it was deemed "like a streak of light in the East," which told of the looked-for day at hand, when three couples were married at Hastings, and agreed to go to the Sherbro country to preach. The language of despondency at length began no longer to say that West Africa had nothing to tell of but a grave for the white man. Sierra Leone was becoming more healthy, and Henry Townsend, landing for the first time on what had been but a while since a pestilential shore, and a place of wild human dislocation and barbarous immorality, was among the first to tell that "no one arriving here would imagine he was in a country, the inhabitants of which had been accustomed to idolatry;" he told of the solemn stillness of the Lord's day; of the men and women well dressed, as circumstances would allow; of schools well attended and taught; of attentive and devout congregations; of evidences that the Spirit of God had blessed the labours of the Society, then extending over a single generation. But there were but 10 stations then for 41 now, 6 clergy then for 48 now, 700 communicants then for 9,000 now, 8,000 scholars then for 7,000 now. The Bishopric of Sierra Leone was not founded till 1852. The Yoruba country was untouched till 1842. The Niger district received its first missionaries only in 1857, and no one dreamed then that the young Native, who was helping Mr. Kissling in Fourah Bay College, would be known and honoured all over the Christian world in 1887 as one who for all but a quarter of a century had occupied, and well filled, the position of the first Native African Bishop since the days of the Early Church.

But God's work grows, and God had purposes of mercy to the tribes of the Yoruba land. From whatever cause, 500 Sierra Leone colonists emigrated back to their own land, some to Badagry, some to Abeokuta, between 1839—1842, and real Christians among them longed to seek their lost relations and carry to them the blessings of the Gospel, if only they could be accompanied by a missionary. It was then (1842) that Henry Townsend went forth, first on a prospecting expedition, and afterwards as an ordained missionary, to transplant the Gospel, with the emigrants, to a land of darkest heathenism and cruel slavery. He was the first white man to enter Abeokuta. Strong in Christ, brave for Christ, one of the noblest pioneers of the Church, he had penetrated through a distance of a thousand miles from the Colony; but no ray of light, no sign of true life, was there then. Satan ruled supreme. Now Badagry, as well as Abeokuta; Ibadan, the scene of the Hinderers' toils and endurance; Lagos, then the great export station for slaves; Otta, Leke, Ode Ondo, are all held for Christ; and in Lagos there is an important Native Church, comprising four pastorates, with all the machinery of a properly-organised institution, and a "Mission," after the manner of the home Church, has been held, and has, we hope, been blessed with a deeply-needed revival of

true religion among the Christian population, to be followed, as we trust, with real evidences, in an improving state of society, and a genuine interest in the advancement of that Christianity to which they owe their all. At any rate, 512 confirmees in one year show signs of life in the Yoruba Church. Human sacrifices have, we believe, ceased in all the stations but Ode Ondo, and there are 7,000 Christian people under 17 Native pastors, where but a generation ago all was blank heathenism of the lowest type; where the sad howl of the slave was heard instead of, as now, the Christian song; where the slave barracoon occupied the very site of the now handsome Christian church; where twins were destroyed at their birth, as devils; and a sort of scapegoat in human form was dragged through the streets, to be loaded, as it was supposed, with the sins of the people, and cast finally into the river; where a mysterious but undefined power they called Oro was the terror of all, and crushed an ignorant and down-trodden people, who now in large numbers profess at least to believe in Christ, and live under the beneficent influence of Christianity.

Meanwhile Sierra Leone has not suffered. If she has failed hitherto to utilise her position of blessing as she might have done, to be a blessing in her turn to the teeming tribes of heathen lying close to her door in all the darkness of superstition and vice, she still has her own 19 clergy, her 14,000 professed Christian people, her 4,000 children in 44 schools; she gathers £1,264 in the year for her own Church purposes, and about £350 for missionary extension. Sierra Leone too has had her "Parochial Mission," and the Bishop, while speaking with proper moderation of what remains to be tested, still says, "I believe this Mission marks an epoch in the Church here." God graciously grant her new life and power, and make her yet, what we believe she may yet become, a centre of blessing to poor Africa.

But not here does extension stay, nor can it. Intensive life must give out extensive life. The Niger, to the confluence, and far up the Quorra branch, is occupied for Christ, and the Binue branch has been explored up some 500 miles for Him, and found to swarm on both banks with a population which is crying for the Gospel.

Not till 1841 was the first Niger expedition fitted out and sent up the river to establish commercial relations with the chiefs, and thus strike an effectual blow at the internal slave trade, when "an African teacher named Samuel Crowther" was on board as interpreter. Not till 1843 was that African teacher ordained, the first of between seventy and eighty West Africans admitted to holy orders, many of them to become able ministers of the New Testament. Not till 1861 was the Niger district erected into a diocese, and the Native teacher consecrated its first Bishop. Not till 1866 was the delta occupied—Bonny in 1866, Brass in 1868, New Calabar in 1875. Not till 1885 was a British protectorate over the Lower Niger established, and yet, where so lately was but "a vile stew of fever and disease, only tolerable in times past because it supplied slaves, and now-a-days because it is the metropolis of the palm oil trade," and the town was described as "a filthy collection of piggeries," and human sacrifice was normal, and "religion they can scarcely be said to possess, beyond a belief in demons, half human, half Satanic"—so wrote a popular author, and added, "nor does, I believe, anybody particularly care"—there now, at least, through the blessing of God on C.M.S. men, who *did* care, for they remembered that Jesus Christ gave His life a ransom *for all*, and that out of *every* tribe souls are to be gathered into the Church, from Akassa on the Nun, and Bonny town on the Bonny river, right up past Lokoja at the confluence as far as Kipo Hill,



THE LATE REV. MANCHALA RATNAM, C.M.S. Native Pastor,
Masulipatam.

on the borders of the great Nupé territory, some 600 miles, the Gospel is preached by 9 Native pastors, 2,480 souls are baptized, 88 adults last year, 4,600 Natives have forsaken their idols and own Jehovah as the only true God, 900 are communicants. Human sacrifice is kept in rigid check, if not entirely destroyed. They build their own churches in the delta, and pay for iron churches purchased from Liverpool. A Mission steamer bearing the honoured name of Henry Venn is plying on the river, and proving a powerful help to the superintendence and development of the work. The Mohammedan King of Nupé entreats "Crowther, the great Christian minister," to beg the Queen to put a stop to the immense liquor traffic, by which the so-called Christians, who do not particularly care about Africa now, are "ruining the country and making the people mad." Is this in vain? Let the world engage in "the scramble for Africa," we will care for it for Christ, and for His Church. Well said an influential chief in 1885 in adding another £240 to a similar gift already bestowed towards the new iron church at Tuwon, "When our Master, Jesus, calls, no one should withhold." Truly the last half century has witnessed a mighty change. What will the next quarter of a century see? E. L.

THE LATE REV. MANCHALA RATNAM.

IN the GLEANER for March, 1886, there appeared a portrait and a short sketch of one of Robert Noble's first two converts from his high caste school, Ainala Bhushanam, who died in 1877. This month we give a portrait of the other convert, Manchala Ratnam.

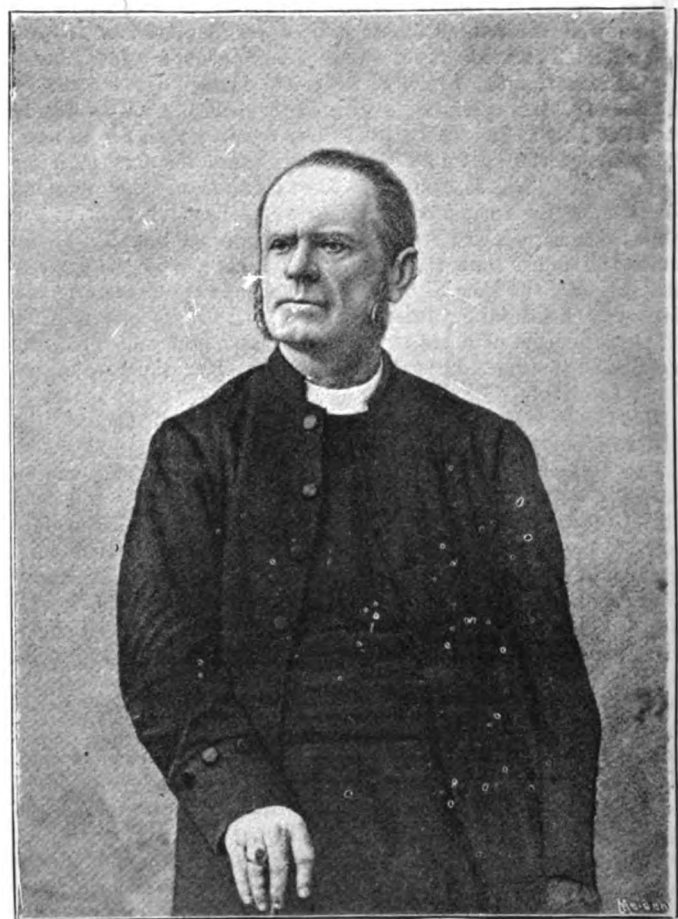
Both men were students together in Robert Noble's High Caste School at Masulipatam, in the Telugu Mission, South India; they were converted together, baptized together, and ordained together; and, until divided by death, worked together for the same Lord whom they had together learned to love. For

particulars of Bhushanam's life and work we must refer our readers to the GLEANER just mentioned. Of Ratnam, it need only be said that he was a Brahman; and that after his ordination he became for a time Assistant-Master in the Society's Anglo-Vernacular Schools at Ellore and Masulipatam, and subsequently Pastor of the Masulipatam District, a charge which he retained until his sudden death on November 11th, last year. His loss will be keenly felt in the Mission to which he belonged.

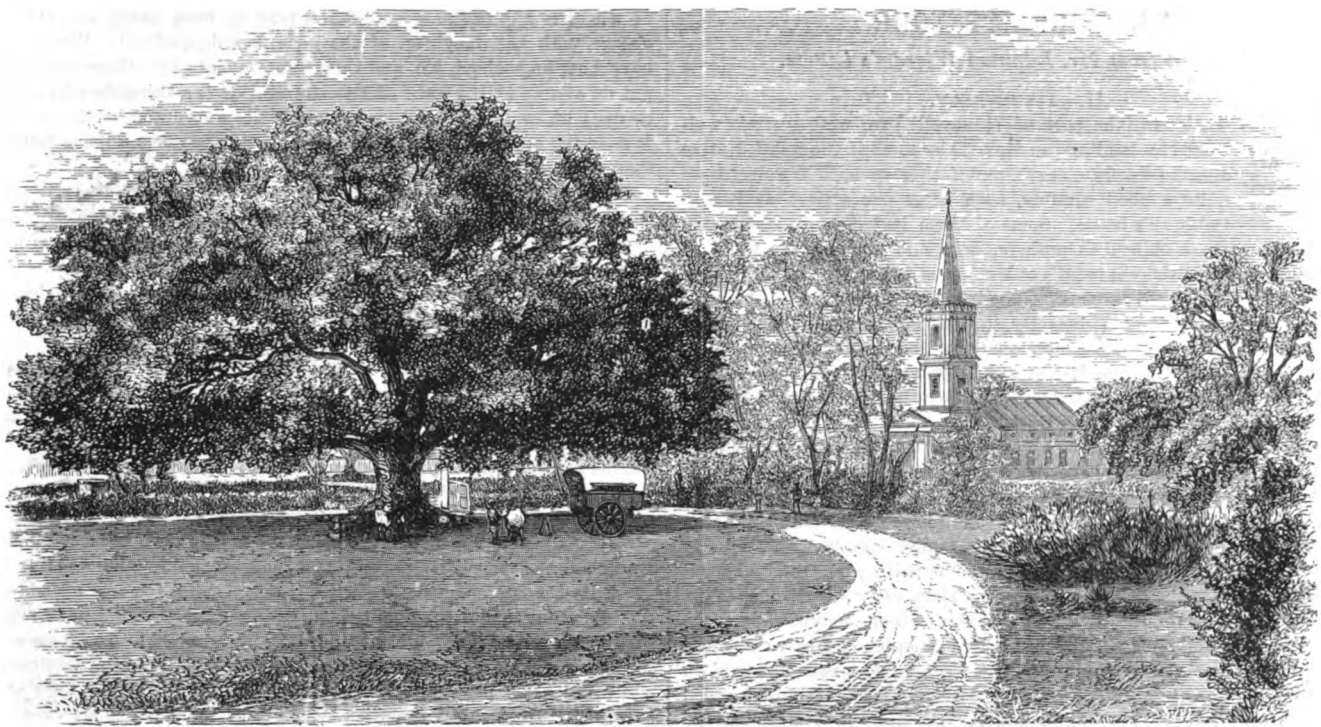
THE LATE BISHOP OF SASKATCHEWAN.



E present a portrait of this most energetic of Missionary Bishops. The Dominion of Canada owes much to enterprising Scotchmen, but Scotland never sent a more vigorous worker there than John McLean. In his young days he gained all sorts of honours and prizes at the University of Aberdeen. After some years of business life in London, and of a clergyman's life in Canada, he, in 1866, joined his old college friend, Dr. Machray, Bishop of Rupert's Land, and became Warden of St. John's College, Winnipeg, and Archdeacon of Manitoba. In 1874 he was consecrated first Bishop of the vast and wild Diocese of Saskatchewan, and there he worked with extraordinary energy for twelve years, fostering C.M.S. Missions to the Indians and S.P.G. Missions to both Indians and white colonists. On October 22nd, while on a long journey, the waggon he was in was upset, and he was seriously injured. He was taken down the river some days' voyage in an open boat, suffering greatly, and reached his home; but then, in a few days, he was called to his eternal rest.



THE LATE RIGHT REV. DR. McLEAN, *Bishop of Saskatchewan.*



MR WIGRAM'S TOUR : (1) TRINITY CHURCH, PALAMCOTTA ; (2) CASTE GIRLS IN A SARAH TUCKER BRANCH SCHOOL, TINNEVELLY.

MR. WIGRAM'S TOUR.

Extracts from Mr. Edmund Wigram's Letters.

II.—TINNEVELLY.



T Tuticorin [the port of Tinnevely] we were warmly welcomed on landing [on Nov. 3] by some of the S.P.G. Native agents (chiefly clergy), and father spoke a few words to quite a good number, soon after our arrival at Bishop Caldwell's house. Some of them had come in from a distance, but we were obliged to push on here, and not stay the night as they had hoped, Bishop Sargent's orders to us being too decided to be disobeyed. We saw the large S.P.G. college there, though.

Mr. Walker met us at Tinnevely station, and a grand number of agents, scholars, &c., lined the way up from the road to the bungalow here. Bishop Sargent himself was at the gate of the church entrance waiting to receive us, and walked with us down the lines to the bungalow. It was delightful to see so many Christians gathered together.

On the evening of our arrival we went to a very interesting gathering illustrative of one way they are reaching the people. A rich Christian Native, Mr. Appa Sami, had erected a pandal, *i.e.*, a light building largely made from the palmyra-trees which abound here; a pandal would take the sort of place a tent does at home, and is quickly built. This one was very picturesque, and when we arrived was crowded with Christians and heathen, and Native music was going on. Then, after a lyric, a catechist spoke to the people on the different attributes of God—holiness, love, &c.; each fresh subject being introduced with a couplet of Native melody, while throughout his address a man was keeping up a constant hum on a (?) three-stringed instrument. Bishop Sargent spoke, and father added a little in English. He also thanked Mr. Appa Sami, the host, for giving us the opportunity of seeing this phase of the work, and Mr. Appa Sami replied nicely about the privilege of being permitted to do anything for Christ's sake.

Thursday, November 4th, commenced with a Tamil service in the church at Palamcottah, at which the agents who had come in from the various parts of Tinnevely were present. A sermon was preached by the Rev. Jesudasan John, the pastor at Palamcottah, a son of the Rev. John Devasagayam, the second C.M.S. Native clergyman in India. He was himself ordained in 1847, so he is a sort of father of the flock at Palamcottah. Then in the middle of the day came the great gathering of agents, clergy, catechists, and schoolmasters, and their address to father. As his reply to them was interpreted, I was able to take it down pretty fully; the key-verses for it were the first few of 2 Tim. iv.

They then came up by Church Council districts, to be introduced to father, who usually spoke a few words to each set separately. It is a different thing reading in England of the development of a Native Church to seeing rows and rows of clergy and catechists, all at work in a district of about the same extent as Norfolk, Huntingdon, and Cambridge. Present at this one meeting were forty clergy and seventy-five catechists, the latter doing, some of them pastoral, some of them evangelistic work; also a number of schoolmasters; and this does not include the workers of the largest district of all, Mengnanapuram.

We had some breathing-time till evening, when we began our first experience of bullock-bandy—father and I starting in one, and the Bishop in his own, for Mengnanapuram, where we arrived early on Friday. I slept grandly on the journey, and father did well too, coming back. At Mengnanapuram is a magnificent church, the largest in India we are told, and the one whose foundations are deep down on the rock, Mengnanapuram being an oasis approached by a sandy desert of seven miles from the S.P.G. station, Nazareth.

Father breakfasted with the clergy, and in the morning we went up the tower and got a fine view of the country round. The sea is six miles off on one side, and the C.M.S. Mengnanapuram district extends at furthest to twelve miles off. As at Palamcottah, we had a great meeting of the workers. The numbers present were eighteen pastors, twenty-seven catechists, and about ninety-five schoolmasters; after them some seventeen or eighteen schoolmistresses were introduced, which of course means girls' schools; and besides, the members of the Native Church Council came up together in a similar way.

I have rushed into Mengnanapuram in a hurry without telling you first of our kind reception there by Mrs. and Miss Thomas, the former

of whom is approaching her jubilee year of work there, and still has charge, with her daughter, of the girls' boarding-school. We saw the boys' boarding-school, too, and then went out into the village, and father put up a lamp at the gate of the church. It is a thing they have been in need of, so they have now connected its appearance with our visit. It gave the opportunity of a few words to the people, on being lights to show the way to those around.

Saturday to Monday were spent in Palamcottah and Tinnevely town. On Saturday we began with the Training Institution, which Mr. Keyworth is superintending while Mr. Kember is in England. There are a good number there being trained for schoolmasters and catechists. Then to the Zenana Mission-house, where Miss Macdonald and Miss Hodge had some, or all, of their Bible-women in, and then a round of visits—Finnimores, Harcourts, and Miss Askwith.

Sunday was a fairly quiet day for us. The Bishop preached in the morning to the Tamil congregation, after which we had the Holy Communion, to which 249 stayed. In the evening, father preached in a smaller church, the service being entirely in English, but with several Tamils present who could understand it.

Monday began with a service and sermon from father in the church, and then our visit to the Sarah Tucker Institution. The girls were arrayed outside, as it was fine, and there were some from a few of the Branch Schools also present, so that it made a good number in all. The S.T.I. itself contains some 150 Christian girls. After the singing, address, &c., we went round the institution, seeing their sleeping-room, classrooms, &c., while the children followed and admired! There are some forty-two girls' schools in various parts connected with the institution, educating 1,000 heathen girls, so Mr. Harcourt has pretty hard work supervising them. Miss Askwith has eight of them under her care. In one school of Brahmin girls they have had great encouragement in the way in which these girls have put a stop to anything of bad language in their presence; one of the great faults among the Brahmins being the language they use. But now, when other girls see them coming to bathe, or to the well, I am not sure which it is, they say, "Here are these girls coming; we must stop our bad talk." They also stop it as far as they can within hearing of their school, and besides this, some of the Brahmin girls anyhow insist on keeping Sunday, not working as on other days. In the Sarah Tucker itself a very interesting thing has happened lately, the conversion of a woman who comes to sell sweets to the girls. It came about, under God, mainly, I believe, through what she saw of their lives; particularly at a time when some of them had small-pox, and she was set to nurse them. She and her little daughter, both of whom I saw, were baptized not very long since.

We next visited the High School with the Bishop, and then went off to the town of Tinnevely, the centre of Hinduism perhaps in all South India, though only three or four miles from Palamcottah. Mr. Schaffter has charge of the C.M.S. College of over 200 boys there. Some 40 per cent. of them are Brahmins, and 10 per cent. Christians. I was particularly interested in this College. One of the Brahmin boys was baptized last year, and I believe others would come forward but for the tremendous sacrifice and persecution which it means. They have, many of them, I believe, the conviction of the truth of Christianity; now what they need is the conviction, by the Holy Spirit, of their sin and need, and grace to take Christ as their Saviour at all costs. If they could only make the reckoning father spoke of to the boys at Kandy, and reckon like St. Paul that the sufferings of this present world are not worthy to be compared with the glory that shall be revealed, what a grand forthcoming into the light there might be there! I have put in this hoping it may enlist some special prayers for the Tinnevely College, that God the Holy Spirit may quicken many hearts there. Perhaps through the College might begin a greater work in that heathen town than has yet been seen there.

It is rather hard, while seeing so much of the work God has done and is doing, to realise India is a heathen land still, and with many and terrible obstacles to the spread of Christianity. Thank God, though, it is spreading in spite of all its enemies. More prayers, more men, more means, and with His continued blessing there will many more be gathered from their old paths into the fold of the Good Shepherd. And special prayer, too, each day as the time for a Mission comes round, for the Native Christians in it, as well as the missionaries labouring there, that they may by life and word be commending the Gospel of Jesus Christ to their heathen fellow-countrymen.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBDIN.

Missionary Lesson—The First Missionary Meeting.

Acts xiii. and xiv.

I. PLACE.—Antioch. A very large, rich city, full of parks, shops, promenades, and places of pleasure and amusement. People very gay and fast. Here disciples of Christ were first called Christians as a nickname.

II. CONGREGATION.—Antioch, in Syria, north of Palestine. Gospel preached here by Stephen, by several converts from Cyprus and Cyrene (xi. 20). Paul and Barnabas preached here for twelve months. Next to Jerusalem, Antioch great centre of Christian Church.

III. MISSIONARIES—DEPUTATION.

(1). Paul. How converted (ix. 1—30).

(2). Barnabas, a man full of Holy Ghost. Sold his property (iv. 36). Brings Paul to the Apostles (ix. 27). Sent to Antioch (xi. 22). Brings Paul to Antioch. How called to go? (viii. 2.) How sent away? Away for one or two years.

IV. SPEECHES.—Related what done and suffered; went to Seleucia, Cyprus, Salamis. Would tell about Sergius Paulus and Elymas at Paphos—about the sermon to Jews at Antioch in Pisidia—received by Gentiles, rejected by Jews, and cast out of the city. At Iconium, Gentiles believe but Jews persecute, and they flee to Lystra. Here wonderful miracle worked. Supposed to be gods. Jews again bitter. Paul stoned.

V. IMPRESSION produced on the meeting (xiv. 27). Door open in spite of difficulties. So in chap. xvi., "Come over and help us," yet cast into prison at Philippi.

Illustrations and Anecdotes.

SOWING SEED IN BURMAH.—Mr. Judson, the American missionary, laboured for seven years and four months in Burmah before he saw any fruit. During this time he wrote the following lines on the cover of a book he used in studying the language:—

"In joy or sorrow, health or pain,
Our course be onward still;
We sow on Burmah's barren plain,
We reap on Zion's hill."

It was his habit to sit in a *Zayat*, or bamboo hut, by the road-side and talk to anybody he could get to listen to him. He found this very wearisome and disappointing, as though he got to know many people none of them cared to know his Master. Amongst the most constant passers-by were a richly-dressed man and his little boy; the latter named Moun-moung, took a great fancy to "Jesus Christ's man," as he called him, though he considered him "shockingly white," and would always greet him, and sometimes bring him a trifling present. The father frowned on the friendship, and after a while neither father nor son appeared any more.

Mr. Judson had no time to think of them, for cholera had broken out in the town and he was constantly at the side of the sick. One night he was roused from sleep and asked to hasten to a large house not far away. When he arrived he was led by an elderly woman to a couch where lay little Moun-moung, his bright eyes closed in death. "He is gone to see the Lord Jesus Whom he loved," she said, then drew him further on, to the place where the father lay conscious, but not able to speak. His face brightened when he saw the missionary, and he made a sign of respect, pointing upward. "Is it to the Lord Gaudama you look?" asked Mr. Judson. The man seemed distressed and again tried to point upward. "Lord Jesus, receive his spirit," cried the missionary, and at that Name a smile flickered on the dying man's face and he ceased to breathe.

The nurse afterwards explained to Mr. Judson that the little boy's mother had gone to the *Zayat* for medicine for her sick baby, and had received in addition a copy of the Gospel of St. Matthew. She had read it, and before her death had made the nurse promise to teach little Moun-moung the new religion. The father had long objected, but had kept and studied the Gospel. The missionary went home refreshed and strengthened, for now he knew that his labour had not been in vain.

FEELING AFTER GOD.—A Red Indian came to an American missionary, saying, "I was a wild man, living beyond the Turtle Mountain. My father told me there was a Great Spirit, and I have often gone to the woods and asked Him for help, but I only got the sound of my voice. You do not know what I mean. You never stood in the dark and reached out your hand and took hold of nothing. I heard there was a white man who knew the Great Spirit. I came 200 miles, but they said you were sick. I came 150 miles more, and found a red man like myself, who was a missionary. I have been with him three moons. I have the story in my heart. It is no longer dark. It laughs all the while. Give me a missionary."

PERSECUTED FOR RIGHTEOUSNESS' SAKE.—The wife of a missionary in West Africa tells the following sad story:—"One of our first converts, a woman called Anna, was on the way to chapel one Sunday morning. On passing the Egbo house (where the men practise their superstitious rites) she heard the cries of women. On pushing the door open, she saw two women hanging by their wrists from the roof of the house, and being rubbed all over with a kind of herb that produces a fearful irritation. The cries of the poor creatures were most distressing. Anna begged they would untie them. They instantly seized her and tied her in the same way, rubbing the same herb on her. We did not hear of it for nearly six hours. Some of our young men, with Mr. Johnson, immediately went to the rescue. They had to fight their way in, but at length succeeded in bringing Anna away. She had been one of our brightest women, but from that day she was an idiot."

"PLUCKED FROM THE BURNING."

An Incident of the Great Fire in Tinnevely Town.



PERHAPS our readers do not all know that Tinnevely is the name both of a district and of a town. The district is about as large as Yorkshire; the town, a great centre of heathenism, has a population of 22,000. (Palamcotta, the chief C.M.S. station, is 3½ miles off, and has nearly an equal population.)

At midnight on July 26th last, a terrible calamity befell the town of Tinnevely. A large temporary theatre caught fire during the performance, and out of 600 people who were inside, nearly 200 were either burnt to death or died within a day or two of the injuries received.

Many of the victims were Brahmans; and the ladies of the C.E. Zenana Society, visiting the high-caste houses to which they have access two days afterwards, found three of them mourning for dead members of their families. One who died was a Christian, who had been persuaded to go to the theatre by a heathen friend who gave him a ticket.

On Sunday, August 1st, Bishop Sargent preached at Palamcotta, on Amos iv. 11, 12, "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto Me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." The Bishop says, "I spoke as kindly as I could of the departed, lamenting that their day of repentance and grace was fled, and expressing my hope that some who were like 'brands plucked from the burning' might lay it to heart, and seek the salvation they had so long neglected."

On going home after the sermon, the Bishop was followed by two men from the town of Tinnevely, who expressed their earnest intention to become Christians. One of these was in truth a "brand plucked from the burning." He was trodden down in the crush when trying to escape, but the dead bodies falling over him shielded him from the flames; and his arm having got under his forehead as he fell, he had just room to breathe. He had heard the Gospel preached in the villages, and his heart had been touched, but he could not give up all for Christ; now, however, the Spirit was working mightily in him, and he had come to Palamcotta church to hear the Bishop's sermon.

In a later letter, dated October 16th, Bishop Sargent writes, "Sunday before last I had the pleasure of baptizing the 'brand plucked from the burning,' and with him a Rajput young man, in the presence of a congregation of 1,054 Native Christians."

LETTERS TO THE EDITOR.

Day of Intercession for Foreign Missions.

DEAR SIR,—I was personally so much encouraged by the immediate result of our day of Intercession, that I venture to think a short account of how we spent it in our C.M.S. branch will bear testimony to the value of setting apart such a day. The special Service of Intercession was used at a short morning service, and an address given on the privileges and results of liberality. An opportunity was given to the congregation of contributing to the C.M.S. as they passed out of the church. In the evening a C.M.S. Tea was provided in our Mission Hall; friends kindly giving us the "trays," that the profits might be as large as possible. After the tables were cleared the general public was admitted, free of charge, to listen to the Sacred Cantata, "Ruth" (by Gaul), which some kind friends had taken great pains to get up. The hall was crowded, and short missionary addresses were given between the parts of the cantata and at its close. A collection was made for the C.M.S., and when we counted up our spoils we found that the day had contributed rather over £13 to our C.M.S. funds, and we feel sure that very many had their love for the missionary cause deepened and their zeal strengthened.

THEODORE C. CHAPMAN,
Vicar of St. John's, Lowestoft.

A Hint.

DEAR SIR,—Many years ago Maria Louisa Charlesworth, whose books put love of Missions into many young hearts, said to me, "Whenever you put the Society to expense for postage, or by receiving gratuitous publications, put the equivalent into your missionary box; this is much less trouble to them than your sending them little sums would be." I have tried to carry this out. Might not others do the same?

A LOVER OF THE "GLEANER."

RAIN.

I.—PRAYER FOR RAIN.

"Ask ye of the Lord rain."—*Zech. x. 1; Jer. xiv. 22; 1 Kings xviii. 42, 44.*

LORD, for rain Thy children ask
Thee,
Rain, the "Harvest Home" to
speed;
Rain, the ground so hard to soften,
Op'ning to receive the seed;
Rain, the labourers' hearts refresh-
ing,
Comforting in hours of need;
Rain upon Thy Church—Thy
people,
Quick'ning them to intercede.
Father, in our Saviour's Name,
We implore Thee, send the rain.

II.—PREPARATION FOR RAIN.

"He that soweth plenteously
shall reap also plenteously."—*Eccles. xi. 6; 2 Cor. ix. 6; James v. 7.*

Lord, Thy children too would
labour,
Scatt'ring over all the land
Heavenly seed, which Thou dost
give us.
Plenteously—with loving hand;
Thus would we with earnest effort
Do the thing Thou dost command,
Then in quiet expectation
For Thy blessing waiting stand.
Thou alone canst make it live—
Thou alone canst increase give.

III.—PROMISE OF RAIN

"I will cause the shower to come
down in his season; there shall be
showers of blessing."—*Ezek. xxxiv. 26; Isa. xlv. 3, lxx. 23, xxx. 23.*

Lord, in faith we pray and labour,
For we know that we shall see,
In its season, showers of blessing
Coming down abundantly;
Thou wilt pour Thy Spirit on us,
Trees and earth shall fruitful be,
All acknowledge it, and render
Praise and thanksgiving to Thee.
Father, Thou hast said, "*I will*";
Thou Thy promise must fulfil.

IV.—AFTER THE RAIN.

"As the light of the morning
when the sun riseth...clear shining
after rain."—*Psaln lxvii. 3-7; 2 Sam. xxiii. 4.*

Praise in joyful hope we bring
Thee,
O our God the Three in One,
For the times of sweet refreshing
That shall from Thy presence
come;
When our earth, renew'd and
gladden'd,
Has with sin and sorrow done,
And in bright unshadow'd clear-
ness
After rain shall shine its sun.
Thine the work, O God, alone.
And the glory—all Thine own.

H. M. L. S.

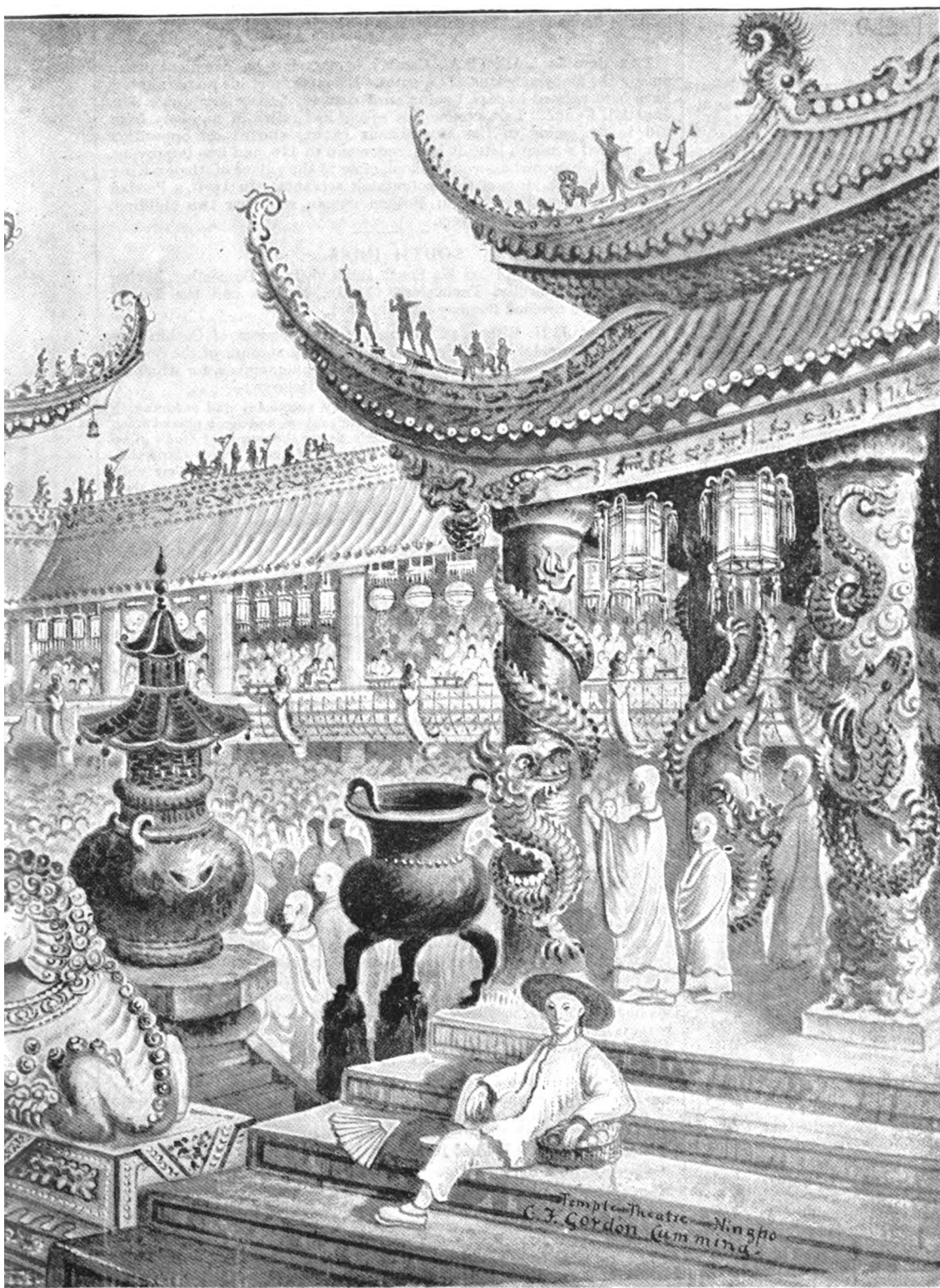


TEMPLE THEATRE AT NINGPO, CHINA. (Reproduced)

"F. S. M." FOR LONDON.

THE second week of February, 1886, was a memorable time in many English cities and towns and villages; and the second week of February, 1887, will be a memorable time in many

London parishes. The letters "F. S. M." (February Simultaneous Meetings) bring bright recollections already to a wide circle of Christian people. They are used, not merely to describe certain meetings, but to indicate their character. The meetings and



from a Sketch by Miss C. F. Gordon-Cumming.)

TEMPLE THEATRE AT NINGPO.

THE picture on this page has been reproduced from a sketch by Miss C. F. Gordon-Cumming, the second of those generously placed at our disposal.

The picture now given shows a temple theatre at Ningpo, China. In most of the large cities there are what are called guilds, or, as they really are, clubs of wealthy Native merchants, with which are connected magnificent temples and their attendant theatres, the latter being used for the edification of the temple gods, who are supposed, in common with their worshippers, to have a passion for the drama.

At these temple-plays, which are sometimes so long as to be dragged on for three whole days, from dawn to sunset, no seats are provided, and there is no payment; they are the great and gratis entertainments of the people, who attend in crowds. "It is a strange sight," writes Miss Gordon-Cumming, in her book *Wanderings in China*, "to look down upon that densely packed yet ever-restless throng, almost all dressed in blue—that sea of flat faces and shaven heads which fills every available corner of the temple court, and of the steps leading up to the altars above which the idols sit enthroned."

Most of these temple theatres are very beautiful structures. The one visited by Miss Gordon-Cumming was one mass of richest carving in wood and stone, crimson and gold, with the grey, curiously carved roofs harmonising with a brilliant blue sky. The pillars supporting both the theatre and the temple were powerfully sculptured stone dragons. There is no theatrical sham at all about the accessories to these performances; they are all of the best, very handsome and costly, the actors themselves being clothed in silk and satin, and exquisite embroidery in gold and bright coloured silks.

We would refer our readers further to Miss Gordon-Cumming's *Wanderings in China*, Vol. II., page 270.

services to be held all over London this month are not to collect money, not to give information about geography and manners and customs, not to push the C.M.S. especially as a society; but to proclaim Christ's Call to His Church to rouse itself to the one

great task He expressly left for it to do. We hope all the preachers and speakers will realise this; and we ask the special intercessions of our readers that the true intention of the London "F. S. M." may be faithfully set forth by all who take part.

THE MISSION FIELD.

WEST AFRICA.

ON Oct. 10th the new church of St. Barnabas, at Tuwon, on the Brass River—the second large iron church erected by the Brass Christians at their own cost—was opened by Bishop Crowther, who confirmed forty-five candidates on the occasion. On the 17th, the Bishop admitted to deacon's orders an African catechist of experience, named Samuel Peters. The "leaders and churchwardens" of this church, St. Barnabas, have forwarded a bill for £30 to the Society, with the following interesting and touching letter:—

*To the Committee of the Church Missionary Society,
Salisbury Square, London, E.C.*

We, the undersigned Leaders and Churchwardens of St. Barnabas Church, Tuwon, Brass, do humbly approach the Church Missionary Society with feelings of praise and thankfulness.

1. To Almighty God, who, through His infinite goodness and mercy, has given us His beloved Son Jesus Christ to die for our sins, that whosoever believeth in Him should not perish but have everlasting life.

2. To you, for your goodness in sending to us such good tidings of love and redemption by your monies and missionaries; the sweetness of which Gospel we are now enjoying.

3. As we have found the Gospel of Christ good to our souls, and have been enabled by Divine help to subscribe and substitute a substantial iron church, built by our Archdeacon, the Ven. D. C. Crowther, in place of the old one; and as we have come to this present state in which we are, we heartily thank God, and feel that our warm and sincere thanks should be given to the Church Missionary Society for sending us the Gospel.

4. We therefore resolved that the first collections in the said new church, however small, should be sent to you, to show how much we feel the debt of gratitude we owe you.

The enclosed £30 is the result of the collections and donation given at the Dedication Service, Oct. 10th, and Ordination Service, Oct. 17th, which we humbly ask you to accept. Praying that we may yield spiritual fruits also in our hearts by walking in God's holy ways, which is a far greater and more important result than any outward one we can send you.

Wishing you God's support and blessing in your good work of faith and labour of love to heathen lands,

We remain, your obedient and humble servants,

his D. C. SPIFF,
CHIEF SAM'L X SAMBO, his
mark ALEX. X SHIDI,
JUST SPIFF, mark

In behalf of St. Barnabas Congregation.

Mission Station, Tuwon, Brass, Oct. 25th, 1886.

EASTERN EQUATORIAL AFRICA.

THE Zanzibar mail that arrived on Dec. 20th brought no further news from U-Ganda. Bishop Parker was on the African coast, but had not yet reached Mombasa. Another mail is due Jan. 17th, but the GLEANER cannot wait for that.

THE Rev. R. P. Ashe, from U-Ganda, arrived in England on Jan. 3rd. See further under "At Home."

THE recent treaty between England and Germany respecting Africa leaves a large part of the C.M.S. Mission field entirely to German control, viz., the stations of Mambaia, Mpwapwa, Uyui, and Msalala; also the Universities' Mission in U-Sambara. Mombasa and Taita are in the territory reserved for the extension of British influence; Chagga is on the border-line. Bishop Hannington's route, U-Ganda, therefore, is in what may be called British territory (though not annexed), while the old route is within the German protectorate.

THE RED SEA.

GENERAL HAIG reached Jeddah, the port of Mecca, on Nov. 10th, his steamer having previously touched at Tor, on the Gulf of Suez, and at Yambo, the port of Medina. He finds the door into that part of Arabia fast closed against missionary effort. The Turkish authorities would not even allow a package of Arabic Bibles to be landed at Jeddah. "One can only look to God," writes the General, "to remove the obstacles and open a way for His Gospel in due time." He then crossed the Red Sea to Suakin, which he regards as a most unpromising place for a mission station, the climate being very unhealthy and the people particularly fanatical. Thence he went to Massowah, the port of Abyssinia, and visited the Swedish missionaries there, whose work is much helped by the Italian occupation of that port. Abyssinia is fast closed against the Gospel at present. Then he crossed again to Hodeidah, on the Arabian coast; thence he went to Aden; thence across again to the ports of Zeila and Berbera on the Somali coast, East Africa. He is next going again to Hodeidah, with a view to penetrate the interior of Arabia from that place.

NORTH INDIA.

WE are sorry to hear from Miss Neele that the Agarparah Jubilee (see GLEANER, May and Nov., 1886) had again to be postponed, in consequence of an outbreak of cholera, which had brought sickness and death

into the Orphanage. The children had been removed temporarily into Calcutta.

THE Rev. Jani Alli (B.A., Camb.) is carrying on excellent work among the Mohammedans of Calcutta. Extracts from his private letters have been printed by Mrs. Babington, Treasurer of the "Cambridge Rev. Jani Alli Fund." Last summer his school had fallen in numbers from 213 to 64, owing to the Mussulmans having started an opposition school; but a month later it had risen again to 118, and was improving. He has since opened a second school, close to the palace of the ex-King of Oudh, for children of that potentate's servants. In April, a Persian was baptized, and an Indian Moslem woman, with her two children. Mr. Jani Alli asks our prayers.

SOUTH INDIA.

MR. WIGRAM completed his South India visits in December, having gone over Tinnevely, Travancore, Cochin, Madras, and the Telugu Mission. He reached Bombay on Dec. 22nd.

THE Rev. J. H. Bishop, of Trichur, in the kingdom of Cochin (see GLEANER, June, 1886), sends a deeply-interesting account of the Special Mission Services for Native Christians, held in September, for which he requested our prayers (see Oct. No., p. 112). He says:—

I now ask you to return thanks for a very successful and encouraging Mission. The Lord has graciously answered our prayers, and again poured down His blessing upon us. It is very remarkable to see the power of God's grace illustrated in so striking a manner, in the case of these Native Christians. Some are only catechumens; many very imperfectly instructed; some only baptized a few years or even months, and most of whom are poor day-labourers.

CHINA.

ARCHDEACON A. E. MOULE describes an interesting Memorial Mission just begun at Shanghai. On Nov. 12th, 1885, Mr. Joseph Thorne, late Mayor of Lewes, and formerly a merchant at Shanghai, died suddenly while riding with his children on the Sussex Downs. His widow, knowing that to the Chinese the grave is darkness, and anxious that the occupants of houses on her husband's property at Shanghai should have the light of life, has given a house there, rent free, for Mission work in memory of him. An evangelist is to be provided by the English community at Shanghai, through the Rev. H. C. Hodges, chaplain of the cathedral. This mission house was opened on the anniversary of Mr. Thorne's death, Nov. 12th, 1886, by an evangelistic service—Mr. Thorne's brother (who is at Shanghai, and a valued member of the local C.M.S. Committee) personally inviting the Chinese neighbours in, and Archdeacon Moule and the Native catechist addressing them.

THE paragraph about the Rev. A. R. Fuller last month was not quite correct. We should have said that he had been invalided home.

NORTH-WEST AMERICA.

THE Rev. E. J. Peck's annual letter reports his return to his people (the Eskimo of Hudson's Bay) after his visit to England in 1884-5. He and Mrs. Peck arrived at Moose in July, 1885, but owing to the health of the latter, he went on alone to Little Whale River. The journey, over 600 miles, had to be done on snow-shoes or in sledge, and took twenty-eight days. His people, the Eskimo, gave him a hearty welcome. They had been kept steadfast during his absence, which was, in a measure, made up to them by the faithful service of two Native teachers. One of his flock, he found, had died a triumphant death, having borne a joyful witness to the Saviour's love and power. Before returning to Moose he visited the Indians at Fort George, and he and his companion had a narrow escape through the breaking up of the ice. In July, 1886, he and Mrs. Peck were able to proceed to Fort George, Mrs. Peck going by canoe, he in the little steam launch the *Messenger*, the gift to the Mission of numerous friends in England. Mr. Peck's intentions were to spend the summer among the Indians at Fort George, going on to Little Whale River for the Eskimo in the winter.

ARCHDEACON VINCENT also has returned to Albany, Hudson's Bay, after a short stay in England, and he, too, received a warm reception, not only from his own Native flock, but from a party of the Crane Indian tribe, who had come quite 200 miles in their little bark canoes to welcome him back. They had been preparing for baptism, and Mr. Vincent was able, after examination, to admit to the Church 78 adults and children.

NORTH PACIFIC.

MOST of our friends are aware that there has been, during the last five years, much trouble at Metlakatla. We have not mentioned it in the GLEANER, and indeed the Society has said very little about it, in order not to embitter a sad controversy, and in constant hope of peace. Mr. Duncan, whose remarkable work among the Tsimshian Indians is well known, refused to allow the Indian Christians to be invited to the Lord's Supper, and after many efforts to avoid a rupture, the Committee were obliged to put an end to his connection with the Society. It was natural that the majority of the Indians should cleave to one who had been a

benefactor to them, and a sad schism ensued; a minority (but including the most godly of the chiefs) adhering to Bishop Ridley and the Society. The Bishop and Mrs. Ridley have had five years of great trial since then, but their people have remained steadfast, although badly treated by the others. Mr. Duncan's Indians at last committed so many outrages, and so openly resisted the government in its efforts to see justice done, that a gunboat was lately sent to Metlakahla to restore order; and through God's mercy (Mr. Duncan being absent) the Indians submitted at once without a single shot being fired. We earnestly hope that ere long the schism may be healed; and we would ask our readers to pray that it may be so. All the while active missionary work has been going on at the various stations, and Bishop Ridley has (for the first time) given the Native Christians parts of the Word of God in their own tongue.

A MISSION HYMN OF THANKSGIVING.



E thank Thee that the gracious sound
Of mercy full and free
Is hindered by no narrow bound
Of race, or land, or sea.
So hasten, Lord, the glorious time
When Satan's reign shall cease;
And soon in every land and clime
The heathen bless with peace.

We thank Thee that Thy Word of Life
Can in the darkest soul
Subdue and calm sin's deadly strife,
And Satan's power control.

We thank Thee that in heathen ears
Thy saving truth is preached,
By those who, seeking oft with tears,
Its peace at length have reached.

We thank Thee, Lord, that everywhere
Some stammering lips can frame
That sweetest plea of every prayer—
The blessed Saviour's name;
And that, however strange the tongue,
Some grateful hearts can raise
The hymn which they have ever sung
Who celebrate Thy praise.

We thank Thee, Lord, that some are found
Amid the heathen night
To let faith's lantern shine around
With clear and steady light.

We thank Thee that the dying hour
Of many a timid saint
Has witnessed to Thy promised power
To help and cheer the faint.

We thank Thee that Thy boundless grace,
Descending from above,
Encircles every tribe and race
Within its wondrous love.

So hasten, Lord, the glorious time
When Satan's reign shall cease;
And soon in every land and clime
The heathen bless with peace.

JOHN P. HOBSON.

THE ANNUAL REPORT AND THE CYCLE OF PRAYER.



WE have received with thankfulness the following from Dr. S. W. Sutton, our medical missionary at Quetta, Beluchistan, dated Nov. 12th:—

I have lately received my copy of the Annual Report, and I am sure it would be difficult, if not impossible, to find another book of such thrilling interest, detailing the wonderful works of God in all quarters of the globe, and reminding one that there are at least as many quarters to the globe as there are to an orange. It reads like a "Second Book of the Acts."

I am going to make a suggestion as to how this book should be used. I would say, let a portion be read each day, using the Cycle of Prayer as an index. For example, on the 11th day of the month, the Cycle of Prayer refers us to pp. 99—124 of the Report; and, having read these pages first, we can pray the more definitely for the Punjab and Sindh. This would insure a good knowledge of the mission fields of the C.M.S. all over the world, and immensely increase one's intelligent interest in it.

I have found it convenient to write the Cycle of Prayer into the table of contents on pp. xviii.—xxvi. Every day there is plenty to call forth one's best prayers and praises. To-day (12th), for example, it is "Bombay and Western India," and how can one be sufficiently thankful for "the bright spot without an English missionary," and the details that follow on pp. 129 and 130?

"LIFT UP YOUR EYES, AND LOOK."

II.



THE above command of our Divine Lord and Master seems specially suitable for our consideration during this month of February, when a great effort is being made to press home to the hearts of all God's people in London (by means of the Simultaneous Meetings) a deep sense of the solemn responsibility, which rests on every Christian, to take an active part in the work of Foreign Missions. If only we will resolve, one and all, by God's help, to obey this command of Christ, and to do exactly what Jesus bids us do, we shall not only be deeply humbled to think how little we have done in the past to extend our Saviour's kingdom, but we shall also steadily purpose for the future to work more, to give more, and to pray more, that God's way may be known upon earth, and His saving health among all nations.

The first thing, then, which we are called upon to do is to lift up our eyes, and be ready to use them in our Master's service. We are all far too apt to keep our eyes cast down, intent on the things of earth, and the trifles of time. What we need is to lift them up to heaven, to fix the eager gaze of our souls on the things of God, on the realities of the eternal world, on the coming kingdom of our Lord and Saviour, Jesus Christ.

At the time when Christ gave this command, the eyes of His disciples were very busy about earthly matters. They had just gone away into the city to look for food. They came back, and looked with great curiosity at the woman of Samaria, wondering that Jesus should talk with this stranger, who belonged to another form of religious belief, to a people with whom the Jews had no dealings. And then these disciples turned their eyes and thoughts into a channel of benevolence and philanthropy. They saw that Jesus was weary with His journey, and required food; so they prayed Him, saying, "Master, eat." Oh, what a reply the Master gave them! Oh, what a lesson it ought to teach us! "Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work." "Lift up your eyes, and look on the fields." His meaning seems to be, Never mind looking and thinking about the meat that perisheth; but lift up your eyes from these earthly concerns, and look forth on the great harvest of souls ready to perish for lack of the Bread of Life; and be ready to go forth to hasten to their relief.

And surely this is our Master's first word to all of us at so important a time in the history of Christian Missions: "Lift up your eyes." Are not our eyes too often fixed on the bread that perisheth? on the cares and business, on the pleasures and ambitions of this passing world? Are we not often looking far too intently at differences of ecclesiastical organisation, or at defects of human administration? Is not our strength often spent for nought in waging war about trifles, whilst we omit to do our part in carrying on the great conflict against the powers of darkness? And is there not also a temptation to be so much taken up with works of human benevolence and philanthropy, that we overlook the great commission of Divine Love, to go and preach the everlasting Gospel to every creature under heaven? "These ought ye to have done, and not to leave the other undone!"

EDWARD D. STEAD.

THE Rev. V. W. Harcourt, Principal of the Sarah Tucker Institution, Palamcottah, South India, will exchange photographs (groups of his people) with any missionary brother in any part of the world. They should be packed in any old report or pamphlet, and sent by book-post, with the sender's address. Such an exchange would tend to stir up mutual interest and prayer.

THREE sisters in Stepney, in sending 6s. 6d. towards the funds of the Society, write:—"The money has been raised by enforcing a fine on not being down to family prayers each morning. Perhaps other readers of the GLEANER would like to do the same."



THE third thousand of "Gleaners" was completed before Christmas. During the holiday season there was a lull in the applications; but they have been coming briskly again, and on Jan. 14th the number had risen to 3,526. We had ready last month a list of the places sending the first 2,000, but (like so many other things!) it was squeezed out. Our friends can have little idea of the difficulty we find in editing the *C.M. Gleaner*, owing to the ever-growing mass of interesting matter. But we now give the first 3,000:—

COUNTIES.	No. of MEMBERS.	COUNTIES.	No. of MEMBERS.
Bedfordshire	28	Nottinghamshire (Nottingham 33)	43
Berkshire	34	Oxfordshire	8
Buckinghamshire	6	Shropshire	27
Cambridgeshire	8	Somersetshire (Bath 30)	75
Cheshire (Chester 107)	133	Staffordshire	39
Cornwall (Par Station 38)	44	Suffolk (Beccles 14; Ipswich 15; Lowestoft 13)	57
Cumberland	8	Surrey (London, S.E. 116; S.W. 60; Richmond 22)	285
Derbyshire (Chesterfield 35)	45	Sussex (Barcombe 28; Brighton 26; Eastbourne 27; Hastings 14)	121
Devonshire	28	Warwickshire	32
Dorsetshire (Shaftesbury 19)	33	Westmoreland (Ambleside 44)	14
Essex	34	Wiltshire (Salisbury 19)	28
Gloucestershire (Bristol & Clifton 45; Cheltenham 28)	159	Worcestershire	15
Hampshire (Southampton 24; Isle of Wight 21)	90	Yorkshire (Leeds and Hunslet 98; York 95)	249
Hertfordshire (Rickmansworth 38; Watford 14)	68	Wales	9
Huntingdonshire	10	Ireland (Dublin 17; New Ross 16; Knocknamuckly 7)	86
Kent (Deal and Walmer 31; Goodnestone 28; Rochester 20; Tunbridge Wells 40; Westerham 31)	270	Scotland (Edinburgh 10)	17
Lancashire (Liverpool 31; St. Helen's 31; Balderstone 32)	146	Channel Isles	7
Leicestershire	8	Isle of Man	3
Lincolnshire (Boston 65)	80	Colonies (Lagos 16; Jamaica 1; Tasmania 1)	18
Middlesex (London 349; E. 9; E.C. 6; N. 105; N.W. 116; S.W. 23; W. 79; W.C. 11)	369	India (Tinnevely 16; Burdwan 3; Amritsar 1; Cottayam 1; Aden 2)	23
Monmouthshire	4	Foreign Countries (France 1; Switzerland 6; United States 1; Palestine 1; East Africa 6)	15
Norfolk (Norwich 61; Cromer 25)	138		
Northumberland	4		
Northamptonshire	22		

Among the most interesting of recent applications are those from Miss Wauton, of the C.E. Zenana Society, Amritsar, who sends the names of eight English and eight Native ladies for membership; the Rev. W. T. Saththianadhan, of Madras; and four African rescued slaves at Frere Town. These letters will much interest all the "Gleaners":—

From Miss Wauton, C.E.Z.M.S., Amritsar.

It occurred to me that it would be nice to connect our Ladies' Missionary Association here, which includes several of our Native sisters, besides European Missionaries, with this Union at head-quarters, so that each may receive the card of membership and realise their relation to the great working body at home. Our object in starting this Association was to awaken an interest in the Native ladies connected with the Christian community here, in the cause.

Our plan has been to ask all who can to take Missionary boxes to collect the offerings they are able to gather together. These offerings are given in once a year, and sent to some one Mission station in which special interest is felt. Once a month the members meet together in a social way, either at the Zenana Mission House, or at Mrs. Wade's bungalow, to hear an account of what has been or is being done in one or other of the great harvest fields of the world. As all speak English this can be easily understood if given in simple language, and it is generally listened to with great interest. I mentioned the Union to them at our last meeting, and all those whose names I have enclosed would like to be entered as "Gleaners." Most are themselves actually engaged in the work, either in connection with the Zenana or Medical Branch of the Mission, and those who are not are trying to do what they can by collecting. I do hope that this connection with the home Society may be the means of strengthening the hands of our members, and inciting them to more diligence and earnestness.

What we want more than anything, and this I trust our connection with

the Union will ensure for us, is more prayer, "effectual and fervent," that a missionary spirit may be poured out upon our Native Churches in India.

From the Rev. W. T. Saththianadhan, B.D., Madras.

I must beg you very kindly to enrol my name and the names of my dear wife and children. I have two sons, John and Samuel, and three daughters, Kate Hensman, Annie Clarke, and Joanna, the Benjamin of the family. You know that, with the exception of Samuel, we are all directly engaged in missionary work, and we shall not fail to pray for the success of the GLEANERS' UNION, and that it may be instrumental, in God's hands, of awakening a deeper interest and uniting more closely together the hearts of all the members of the Church in the noble cause of the evangelisation of the world. The *Gleaner* has become increasingly interesting. I find the number for November very entertaining. You are very kind indeed in inserting the programme of the evangelistic services carried on in connection with my pastorate.

From an African Freed Slave-boy at Frere Town.

MY DEAR SIR,—I hold up my pen to write a few words to you, sir. Mr. England, our schoolmaster, has shown us the face of Bishop Parker in the *C.M.S. Gleaner*. We like his face; we pray God to bring him here safe. This month we had a man-of-war, and the sailors came to play in dormitory compound with us and Mr. England, and the captain on board came to play too. We had a very nice examination. I love very much to pray for Church Missionary Society, which is all over the world; but thousands and millions have not heard the Gospel yet. I want to pray for the Missions everywhere. I am very glad that Mr. England has asked us to join in the Union for Prayer of the *C.M.S. Gleaner*. I pray God to keep and bless all the missionaries, and all their people in the world every day. And to bless you, sir, continually. My compliments to you, sir.—I remain, yours truly,

FRANCIS STEPHEN MORRIS.

We also give two or three extracts from our numerous home letters:—

*From a Young Man:—*I think that I cannot begin the New Year better than by becoming one of the members of the GLEANERS' UNION. We all know the power of prayer, and if the new year is ushered in by each member lifting up their hearts to God in prevailing prayer, what a blessing we may expect upon the future year's work. I have read with deep interest the history of the GLEANERS' UNION, and have thought that I had better become associated with such a noble effort. I am connected with the C.M.S. in many ways, and deeply interested in the work. I gave a paper before the Young Men's Branch at — last Friday on the "Needs and Claims of Africa."

*From a Lady:—*First, it seems as if each collector may be a home missionary if only we use the opportunities put into our hands; for as we enter a house we do not know if the inmates are the Master's, but it is often so easy to see when we begin to speak, and then if not, surely it is "an open door" for a message from Him to themselves. But the greatest blessing of all to me I owe through God to collecting for Him. I did do it for Him, still I was content to live "far off"; and one day I called at an Atheist's in my rounds. Of course he refused, and told me why; and then I could not leave him so, and had a little talk, and then another, and it showed me that those who called God their Father and Jesus their Saviour should seek to be drawn very very near to Him, and not be content to know their Father so little if they wished to tell others about Him. I have always had an affection for the *Gleaner's* name. It is so comforting that the Lord lets some of us be "Gleaners," may I do much perhaps, but the little corners that might else be missed. Not I glean Ezra i. 5, 6, for missionaries and home helpers: "Then rose up . . . all them whose spirit God had raised, to go up to build the house of the Lord . . . And all they that were about them strengthened their hands . . . with precious things . . . willingly offered."

*From a Lady in a Rural Parish:—*Please send me a Card of "Gleaner-ship." I should like to join in the prayers, and I hope that "some droppings may fall on me" and mine, and those about me; for we need an outpouring of the Spirit in English country parishes as well as abroad.

One kind friend makes an important suggestion which ought to have been in the January number, but her letter came too late. We need not say that any such offerings will be very welcome, more especially as the machinery of the GLEANERS' UNION is becoming expensive. It takes nearly the whole time of a competent clerk, and much of a boy's time too, besides the Editor himself; and postage and stationery are now quite large items. We are anxious that no "Gleaner" should feel the smallest constraint in this matter; but if any desire to help, either towards the expenses of the UNION, or towards any of the Society's Missions, they might do it even now as a New Year's gift, or as a Birthday gift (the Society's birthday is April 12th), or as a thank-offering in connection with the Queen's Jubilee. Only we cannot receive contributions to private Mission funds: all must be for the Society itself:—

I enclose a postal order for 7s. 6d. I wish to give 5s. as a New Year present to our beloved Church Missionary Society, and shall hope to do the same every year. Do you think it worth suggesting to the members of our UNION to do the same? if so, please accept the remaining 2s. 6d. towards printing expenses. We shall all be making our loved ones presents, and the Church Missionary Society comes first with me. Some may say they are doing all they can, but I think love will find out the way for one more effort. Nothing

would make me so happy on New Year's Day as the thought that every member of our GLEANERS' UNION were sending you a small offering with the prayer that the coming year may be the most prosperous the C.M.S. has ever known. Should you consider this worth inserting in the *Gleaner*, please do not hesitate to use my full name and address.

Prestwich Lodge, Cheltenham.

MARY HALLING.

We would ask all "Gleaners" to make it their special business to circulate the *C.M. Gleaner* and get new subscribers for it. It can be ordered through any bookseller, or direct from Messrs. Seeley, or direct from the C.M. House. Its sale now is about 80,000 a month: why should it not be 100,000 or 300,000?

MONTHLY "GLEANER" EXAMINATION. RULES.

1. Only members of the GLEANERS' UNION can compete.
2. Competitors will have a month in which to answer the Questions. Answers must be sent in by the end of the month; but if they reach Salisbury Square by the first post on the 1st of the following month (or the 2nd if the 1st is a Sunday), they will be admitted; but not after that. For example, the Answers to this month's Questions will be received up to March 1st.
3. Competitors are at liberty to refer to the *Gleaner* freely, and to search in it for the Answers to the Questions. The Competition is intended not as a test of memory, but as an incentive to study.
4. Answers to be as short as possible, consistently with full accuracy. Competitors copying whole sentences or paragraphs from the *Gleaner* will suffer in marks.
5. Each competitor will have the marks gained by him each month credited to him. At the end of the year the marks will be added up and prizes will be awarded accordingly. Their number will depend on the number of competitors.
6. All Answers to be addressed to the Editorial Secretary, Church Missionary House, Salisbury Square, London, E.C.
7. Each competitor must pay one shilling a year, to be remitted along with his first set of Answers. No Answers to the Questions in this number will be received without the shilling fee.

Questions on January Gleaner.

1. THE QUEEN'S JUBILEE.—In what respects was the year of the Queen's accession a momentous time for C.M.S.?
(1) As to its work at home; (2) As to its advances on the heathen world.
2. CHINA.—Compare the position of Protestant Christianity forty years ago and now, and illustrate the progress made from reports of work in Hong-Kong and Hang-Chow.
3. WEST AFRICA.—Name the Emir recently visited by Bishop Crowther, and the new stations occupied on the Niger.
4. CEYLON.—Give (1) an illustration of its heathenism; (2) a notice of the C.M.S. work in the island mentioned in the January number.
5. What interesting proof has been given in a Punjab station of "growing trust and friendship" towards the missionaries?
6. What touching details of a recent event were mentioned in a sermon on St. Andrew's Day as a fulfilment of Psalm lxxviii. 81?

BIBLE READINGS FOR GLEANERS.

No. II.

"So he went with them."—2 Kings vi. 1-7.

ELISHA was quite ready to go with the young men. And the Lord Jesus is waiting and ready to go with us into all the rough work as well as the show work. The cutting down the beams must be done under the Master's eye as much as the fitting them together.

Do not let any Gleaner say, "I will go and do all I can, and when I have done a great deal, then I shall ask Him to come." But let everything be done under His direction at once.

What were the results of Elisha being with them?

At first, instead of success, there seemed to be failure. "As they were cutting wood, the axe-head fell into the water." What a disaster! Had they made their new effort all in vain? And it may be something like that with you. Even though you have started with the Lord Jesus, and are working with Him, the first efforts may seem to fail. Instead of your missionary box getting fuller, people may say, "I really cannot give for the heathen out of sight when there is so much distress in sight"; and you feel quite discouraged, just as if the axe-head had fallen into the water. Or perhaps illness comes, or a sudden change of home or circumstances, and all your efforts seem stopped; and, perhaps, friends say to you, "What a pity you began that new effort; you never should have undertaken it." The disciples once had an experience like this. They were in the boat with their Master, and a storm came and they were near perishing. Did that storm show them that they should not have started? Oh no, for they had His invitation, "Let us pass over unto the other

side" (Mark iv. 35), so they could be sure they had done right, even though the storm met them. You see how very important it is to start with the Lord Jesus from the very beginning, so that if trouble does come, we shall have no cause for thinking, "I did this out of self-will, without His bidding."

What did they do when the axe-head fell into the water?

They turned at once to their master, "Alas, master!" Ah, dear Workers, was it not worth while to have Him then? and so our very failures may bring out the presence of the Lord Jesus. And then see further. A failure that is at once taken to Him proves His power. How quickly Elisha said, "Where fell it?" And then he told them what to do, and behold the heavy iron did swim! and their new work was begun by a miracle.

Oh how blessed to be working under the guidance of a Lord who can work miracles! Does not this story make you think of the African Church in U-Ganda? It seems like failure and sore disaster. But only seems. The Master is there, and will bring miracles out of that sorrow. I believe those martyr fires will light up all Africa. They have lit up its *need* in a terrible way; but they have also lit up the glory and grandeur of the Master, for they show as nothing else could do, what the power of the Lord Jesus is, that His grace can lead even young African Christians to prefer death to denying Him. And they have lit up the greatness of missionary work, too, and made people say, "There must be something in it, when it can transform savages into martyrs." And already the miracle time has begun in new converts coming forward for baptism in the very sight of the funeral-fires.

And if you are discouraged in your new effort, say at once, "Alas, Master!" and He will bring some new power out of the very failure. What fresh inspiration the young men must have worked with after this. How they would cheer each other, saying, "We have a Leader who can work miracles. Let us obey Him, let us trust Him, let us do nothing without Him!"

Some day letters will come in to the Editor, saying, "I failed at first, but I made it the opportunity of going again to the Lord Jesus, and He showed me something new, and it has splendidly succeeded!" And then I know you will add, "I mean always to dwell with Him, and will do nothing alone." This is what He loves; for your wish to live with Him came because He first wished to live with you.

As you go on, bit by bit, gleaning at home, in a sick room, drawing down blessings, or outside, you will soon have to say again, "The place is too strait for us"; for the more you do, the more you *can* do; new ways will open, new powers will develop, and some day some of you will say, "England is too strait for us!" and you will go yourselves into the heathen kingdoms.

"Is the heart a living power? self-entwined its strength sinks low;
It can only live in loving, and by serving, love will grow."

Next month we shall see whether their going to Jordan has any meaning for us.

SOPHIA C. NUGENT.

Texts for Bible-Searchers.

Contributed by MRS. J. GURNEY HOARE, Canterbury.

SUBJECT II.—THE CONDITION OF THE HEATHEN AS REGARDS GOD.

- | | |
|--|-------|
| 1. They fear not God | |
| 2. Who changed the truth of God into a lie | |
| 3. The foolish people have blasphemed Thy Name | |
| 4. They that make a graven image are all of them vanity .. | |
| 5. They sacrifice to devils | |
| 6. They that are far from Thee shall perish | |

Local Meetings of Gleaners.

A Branch of the GLEANERS' UNION has been spontaneously formed among the students of the London College of Divinity, St. John's Hall, Highbury; and on Dec. 11th the inaugural meeting was held in the College Library, when the Senior Tutor, the Rev. H. Gee, presided, and an address was given by the Editorial Secretary of the C.M.S. Some fifty men were present.

Answers to Correspondents.

Miss F. C. Yarborough wishes to enrol several members of her Bible-class; but she only gives her address as "Woodland," and we have failed to trace her.

"Gleaner No. 679" suggests a Text Competition, with prizes for the greatest number of texts relating to missionary work. This, like the Texts for Bible-Searchers begun last time, is too big a thing to undertake from head-quarters; but it might be done locally.

HOW TO BECOME A GLEANER.

Send your name and address to the Editor of the "Church Missionary Gleaner," Salisbury Square, London, E.C.

Remit One Penny for a Card of "Gleanership."

Also remit One Shilling and Sixpence if you wish the "C.M. Gleaner" posted to you monthly; Sixpence, if you wish the "Quarterly Paper" ("Gleanings from the Gleaner") posted to you quarterly; One Penny for a Cycle of Prayer on a wall-sheet or on a small card. (N.B.—Those who do not order a Cycle of Prayer in this form will receive it in the smaller form.)

P.O. Orders payable to General George Hutchinson, 1, 19 Secretary.

AT HOME.



THE Committee have been considering a question put to them by several friends, viz., whether the Society should open any Special Memorial Fund in connection with the Queen's Jubilee. They are anxious not to interfere with any of the projects already before the public, or to appear in rivalry with them; and they have accordingly resolved not to open a Jubilee Fund. But as it is believed that many friends throughout the country, who desire to make some substantial thank-offering to God for His wonderful mercies to our Church and nation, would really prefer to give it to the Missionary cause than to any other, the Committee are therefore prepared to receive any such contributions, either to the General Fund, or to certain Special Funds, such as the Extension Fund, the C.M.S. House Fund, the New Children's Home Fund, &c., and these contributions will be specially entered as Jubilee thank-offerings.

WE have referred on another page to the London "F. S. M." Here we may add that the arrangements for the meetings are being made by the friends in each locality. The C.M.S. Committee only provide speakers as they are required, and pamphlets and papers for distribution. But a few central gatherings are being arranged. St. Paul's Cathedral was kindly offered to the Society by the Dean and Chapter for a great Evening Service; but this could not be carried out, because there would be no means of gathering a congregation when everybody is engaged at local meetings. Westminster Abbey gives to the movement the ordinary services on the Sunday before, and one or two afternoons in the week. There will be mid-day services for men at three City churches. A Special Meeting for City men will be held in the new Hall of Sion College. The C.E.Y.M.S. and Y.M.C.A. are arranging meetings for young men. The Banks' Prayer Union will have a meeting at the large new hall in Leadenhall Street. Addresses to young men are to be given in several of the City warehouses and great shops.

AT the C.M. House there will be a Prayer Meeting on Monday, Feb 7th, at 3.30, when the Bishop of Rochester will specially address the speakers, and all who are to take part. On Tuesday, Wednesday, Thursday, and Friday, there will be a Prayer Meeting at noon for one hour; and on Saturday, at noon, a Thanksgiving Meeting.

THE Local Meetings and Services arranged are beyond counting. The Kensington programme alone comprises three Preliminary Devotional Meetings, four large Central Meetings, four Central Special Services, and no less than seventy local meetings and services in the different parishes.

THE Very Rev. Dr. W. R. Fremantle, Dean of Ripon, has consented to preach the C.M.S. Annual Sermon on May 2nd.

IT has been a great satisfaction to see the Rev. R. P. Ashe, who arrived from U-Ganda on Jan. 3rd. He left Mr. Mackay very reluctantly, and he is ready to go back again to Africa whenever the Committee are willing to send him; but he has come home to stir us all up regarding the position in U-Ganda, and the possibilities of securing freedom for the missionaries to go backwards and forwards, and for the people to learn to read and embrace Christianity. A most interesting letter from him appeared in the *Times* of Jan. 11th, earnestly appealing to the public to care as much for Mr. Mackay and his African Christians as for Emin Pasha and his African Mohammedans. It is possible that Mr. H. M. Stanley, the well-known traveller, who is going to Central Africa to relieve Emin Pasha, may visit U-Ganda and try to influence the young king to treat both white men and his own people better.

ON the recommendation of Bishop Moule, the Society has accepted Dr. Herbert Hickin (Glasgow University) for the Hang-chow Medical Mission; and he has already sailed for China.

THE Rev. J. Stone, of the Telugu Mission, has returned to India, leaving wife and child at home; the Rev. J. R. L. Hall, of Jaffa, has gone back to Palestine with Mrs. Hall; and the Rev. R. Phair has returned to Manitoba.

THE C.M.S. has lost another of its veteran retired missionaries, the Rev. C. A. Gollmer, who died on Dec. 23rd. He was a native of Wurtemberg, and was educated at the Basle Missionary Institution and the

C.M. College. He was ordained in 1841 by Bishop Blomfield, and went in that year to Sierra Leone. In 1845 he was one of the party that began the Yoruba Mission, and laboured for many years at Badagry, Lagos, and Abeokuta. He retired in 1862, but has since helped much in translational work. His son, the Rev. C. H. V. Gollmer, is now one of the Society's missionaries at Lagos.

MR. WIGRAM proposes to spend the first half of February in finishing the Missions in the North-West Provinces of India, being at Agra on Sunday, 6th, and at Mirat on Sunday, 13th. Thence he goes on to the Punjab; Sunday, 20th, being fixed for Amritsar, and Sunday, 27th, at Peshawar; Batala, Lahore, &c., occupying intervening days. The first fortnight of March is to finish the Punjab and Sindh, and about March 19th they sail from Bombay for China.

WE are glad to say that an instalment of the New Edition of the *Church Missionary Atlas* is now ready. It is just thirty years since the first *C.M. Atlas* was prepared by the Rev. W. Knight. It contained 16 pages of letterpress and 13 small maps. The sixth edition, published in 1879, contained 150 pages of letterpress and 31 maps. Of that edition nearly 3,000 copies were sold in five years, and it has now been for two or three years out of print. The seventh edition will not be ready in a complete form for some time; but the larger part of it is now issued in two Parts, Part I. containing Africa and the Mohammedan Lands, with 11 maps; and Part II. India, with 10 maps. The letterpress has been almost entirely rewritten, and is about half as much again as the last edition in quantity.

THE Weekly Prayer Meeting at the C.M. House on Thursdays from 4 to 5 continues to be much valued by many friends. All are heartily welcome. On January 6th the meeting was specially in connection with the Week of Universal Prayer, and was prolonged till 5.30. The Rev. Evan H. Hopkins gave a most impressive address, and the Rev. R. P. Ashe, just arrived from U-Ganda, also said a few words.

THE C.M.S. Ladies' Union for London is stirring up ladies to give Missionary Addresses to women and girls. One member is doing more. Miss Mary L. G. Petrie, B.A. (with 1st Class honours) of the University of London, is giving a Course of Four Public Lectures at Kensington, on the Historical Aspect of Christian Missions. The fee for the course is 5s., and the dates, Fridays, January 28th, February 4th, 11th, 18th, at noon. Other members have undertaken the humbler but very practical and useful service of making all arrangements for the tea and coffee at the evening meetings of both the Ladies' Union and the Lay Workers' Union, themselves also waiting at table.

Topics for Thanksgiving and Prayer.

Thanksgiving for progress in West Africa during the Queen's reign (p. 13).
Thanksgiving and prayer for Tinnevely (p. 16).
Thanksgiving for the letter from Brass (p. 20). Prayer for all the work on the Niger.
Thanksgiving for the blessing at Trichur, as requested by Rev. J. H. Bishop (p. 20).
Prayer for Rev. Jani Alli's work; for the Eskimo; for Metlakatla (p. 20).
Continued prayer for U-Ganda; for Mr. Wigram; for General Haig; for the Gleaners' Union.
Special Prayer for the London "F. S. M."

Forthcoming Sales of Work.

Rev. G. Forrester, St. Paul's Lodge, Clapham. Sale immediately after the "F. S. M."
Miss J. T. Rich, Sandringham House, Margate. Sale Feb. 16th.
Rev. Dr. Porter, 1 Park Road, Southport. Sale March 17th.
Mrs. T. Simpson, Stowmarket, Suffolk. Sale in March.

MISS E. RENDLE, of Grosvenor Road, Highbury New Park, whose sale of work was announced in the *GLEANER* for Dec., 1886, wishes to thank those ladies who kindly sent contributions. The sale realised £30 for the C.M.S.
MRS. HIRD, of Cheshunt, whose C.M.S. sale was announced in our November number, writes to thank many friends who helped her. The sale produced £68.

RECEIVED:—£1 5s. from "A small birch basket," for the C.M.S.; £5, collected by Mrs. A. H. Frost, for the new Church Missionaries' Children's Home now building at Limsfield.

SOME anonymous contributions have been sent to the Mission to Lepers, with the request that they be acknowledged in the *GLEANER*. We cannot undertake to acknowledge gifts to other societies, however excellent. We do not even acknowledge gifts to C.M.S., except such as are sent direct to the Editor.

THE CHURCH MISSIONARY GLEANER.

MARCH, 1887.

FOR THE QUEEN'S JUBILEE.

THE C.M.S. IN 1837 AND IN 1887.

III.—EAST AFRICA.

IT was "the whole continent of Africa, and that of Asia also," which our Church Missionary fathers had in view when our Society was formed in 1799, not Western Africa alone. It was always the opinion of our sagacious chief, Henry Venn, that the heart of Africa must be penetrated from its eastern coast. But it was a fundamental principle of the Society from the first that God's "providential guidance must lead the way and open the door. God's providence must be *followed*, not *anticipated*." And when our beloved Queen ascended the throne, no thought, so far as we know, of East Africa had ever entered Church Missionary minds. True, Abyssinia had been entered, but it was with a view to evangelising the corrupt Churches of the East. And the same may be said of the whole work then attempted in that part of the world. Yet though our Society meant it not so, this was just what led up to the East African Mission. It fell out just as it did with Paul. "The Spirit suffered them not." A strange chain of providential circumstances led Dr. Krapf to East Africa, and to Mombasa, and thence to tribes whose very names we scarce knew, to peoples who had no written language, downtrodden, outcast, miserable, occupying the then hunting ground of the Mohammedan slave dealer, who since then has desolated and largely depopulated the country for 1,000 miles inland to the shores of the great lakes, and even beyond. Events have followed on each others' heels with such rapidity, and work has advanced with such strides that we have all but forgotten the holy indignation of Bishop Ryan (who was then Bishop of Mauritius) in 1869, who told the country of 4½ millions of human beings torn from their homes within the previous thirty years, and either butchered under circumstances of the most frightful cruelty, or sold into perpetual slavery, to be the chattels of the slave owner. And this was done during our halcyon days under Queen Victoria.

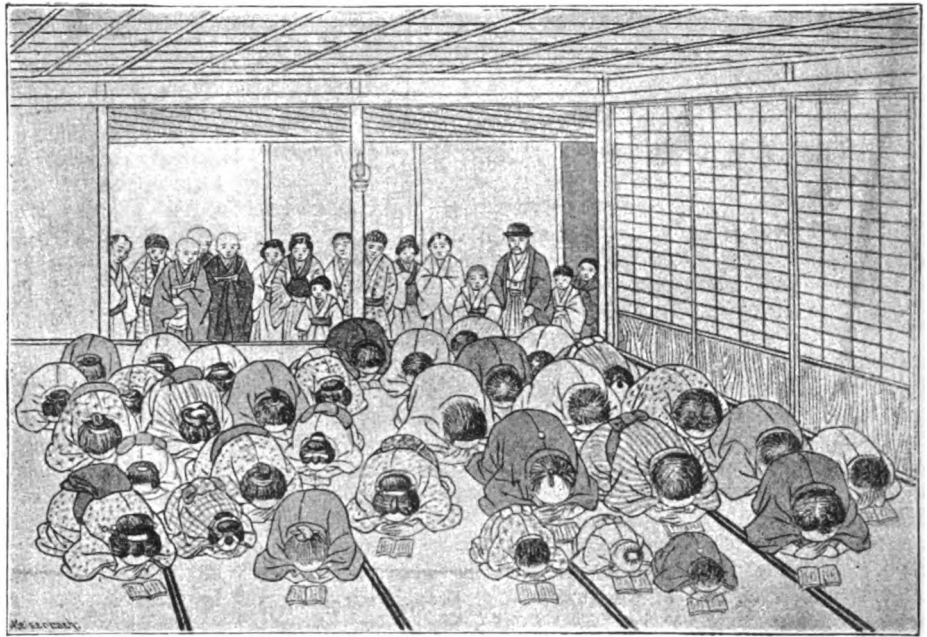
Livingstone spoke indignantly of this "open sore of the world," to heal which he lived and worked and died. But in this country it was Vincent Ryan who roused the whole Christian community into a holy furore about the wrongs of the East African slaves. It was his work, socially, by the press, on the platform, in the pulpit, to rouse all Christian England to the fray. His preliminary work was the parent of Sir Bartle Frere's fruitful embassy, and of the treaty with the Sultan of Zanzibar, to abolish the wicked trade. It is forgotten, but the first impetus we hold is due to him. As Bishop of Mauritius he had visited Zanzibar and the Coast of East Africa, and had become acquainted with a slave traffic only equalled by the experience of West Africa fifty years before.

Just as Queen Victoria assumed her sceptre, the man came suddenly to the front, whose one idea from childhood was East Africa. Dr. Krapf had from his earliest years been attracted to the blanks in the maps of East and Central Africa, which were then in use everywhere. Bruce's travels later on had fallen into his hands, and made the deepest impression on his mind. With his heart set on Africa, he gave himself up to be a missionary, but willing to go wherever he was sent—and actually was sent to Smyrna. But one missionary died and another fell so seriously ill that Cairo was left untended; and so Krapf was sent to fill the gap, and thus step by step he was unwittingly led on ever nearer and nearer to East Africa, the home of his heart, till at length—alone, soon to be a widower and childless,—partly

owing to the winds of heaven, partly to his own indomitable purpose, he found himself in Mombasa, face to face, though scarcely conscious as yet of what it meant, with the great problem of East Equatorial Africa. Our Queen had sat on England's throne seven years when Krapf settled at Mombasa in May, 1844. It was the Gallas he had intended to evangelise. "But the Spirit suffered him not." It was to the tribes of East Central Africa he was to be sent. Very remarkable were the instructions given to him and his partners when he went out to East Africa the second time in 1851. They were reminded that "the present locality of the mission was chosen, not by device of man, but by the Providence of God"—of the unexpected healthiness of the climate, of the unlooked-for facilities for entering the country found to exist, of the discovery of great linguistic help in the common family of all the languages south of the Equator, of the remarkable opening into the interior effected by a recent change of dynasty; and then bidden, in ever memorable language, "Let the central district, Unyamuezi, be the mark to which you reach forth. Wait not till the Wanika be generally converted before you move on. Do not expend your whole force upon the Christian subjugation of the district around you; but branch out far and wide—witnessing to the truth in successive tribes and countries; being assured that, *if the Spirit of God shall bless your word by an awakening at any particular points, the Providence of God will provide for the sustaining of such fruits.*" (*C.M. Intelligencer*, ii, 42.) Five and thirty years have passed away, during all which Her Majesty's happy reign has helped forward under God the peaceable ordering of the world, so that the Church has served God in all godly quietness; the work at home, and the work abroad have marvellously advanced—not least in East Central Africa.

It has been a wondrous story. A considerable volume were not too much to record it. The first resident of the new Mission ground was a dead person of the missionary circle; the ground itself was first consecrated by the grave of Mrs. Krapf. The first convert was a poor cripple (Mringe). Dr. Krapf himself, after twelve years' work, was obliged to retire, and finally died upon his knees, pleading for his beloved East Africa. Rebmann lived and worked, almost alone, twenty-nine long years, and died blind. And yet Krapf's wondrous dream of a chain of Missions across Africa has been nearly realised. Something like a new Sierra Leone exists at Frere Town, with its thousand denizens, all under Christian instruction, and two have been ordained. Vocabularies of many hitherto unknown and unwritten languages have been formed. Dictionary after dictionary has been compiled and printed. In several languages portions of the Word of God are printed, and these are continually increasing. The truth of God is among the people, lodged securely in many hearts, a seed of blessing. The Mombasa Mission, with its Frere Town and Rabbai and Giriama, are household words. Usagara and U-nyamuezi, on the regular route from Zanzibar to the Victoria Nyanza, are marked by the footsteps of the Gospel, where but lately the path was strewn with the bones of thousands of massacred slaves. Truly converted men are known to us by name and character. Msalala has been reached at the south end of the Victoria Lake, where patient work is being done. Taita and Chagga, to the north-west of Mombasa, consecrated by the footsteps of our beloved Hannington, as he hastened forward to die for Africa, are held for God and His Christ, and the Gospel of "salvation for forgiveness of sins" is preached, where no word for "sin" or "forgiveness" existed in the language. U-Ganda, in its very heart, is breached; the truth of love is in the hands of the people; nay, better, in their hearts, and their sons, patient witnesses, have died in the fires of persecution.

But we leave this story for another paper. Wondrous things have happened. Our missionaries *have* branched out to the distant tribes and peoples; and then we hear of Mr. Cole at Mpwapwa walking up and down in his garden, crying, "Glory, glory to God!" in holy ecstasy of joy, because of the triumphs of the Cross of Christ in this corner of the vineyard during recent results; Mr. Roscoe at Mamboia asking for a bell to summon a willing people to the house of God on the Lord's Day; and at Frere Town, of "progress slow but real, the settlers on the Mission happy and industrious, many real Christians"; of "great earnestness of the townspeople, the church always filled to overflowing at all services, and at all the classes for adults large masses of attentive listeners." It may be a day of small things as measured by man's standard, but, in the sight of God, Who gave His Son to be "a ransom of all, to be testified in its own times," it is the *beginning* of mighty things.



JAPANESE CHRISTIANS IN CHURCH. (By a Japanese Artist.)

CHRISTIAN WORSHIP IN JAPAN.



THINK very few of our friends in England can form an idea of the strange appearance presented by a gathering of Japanese Christians engaged in prayer, in a building simply furnished with the *tatami*, or ordinary mats. The aspect presented in the picture above is seen wherever we have a gathering of Christians away from our Nagasaki churches. Very quiet and very reverent does such an assembly appear, but one cannot help feeling that such a position must be very trying to the head, and wish to see seats and kneeling introduced. The books are kept open on the floor, and the responses are given as clearly and heartily as in any church at home. There is no room for the easy attitude, sitting, or lounging, which jars upon one's feelings in too many congregations in

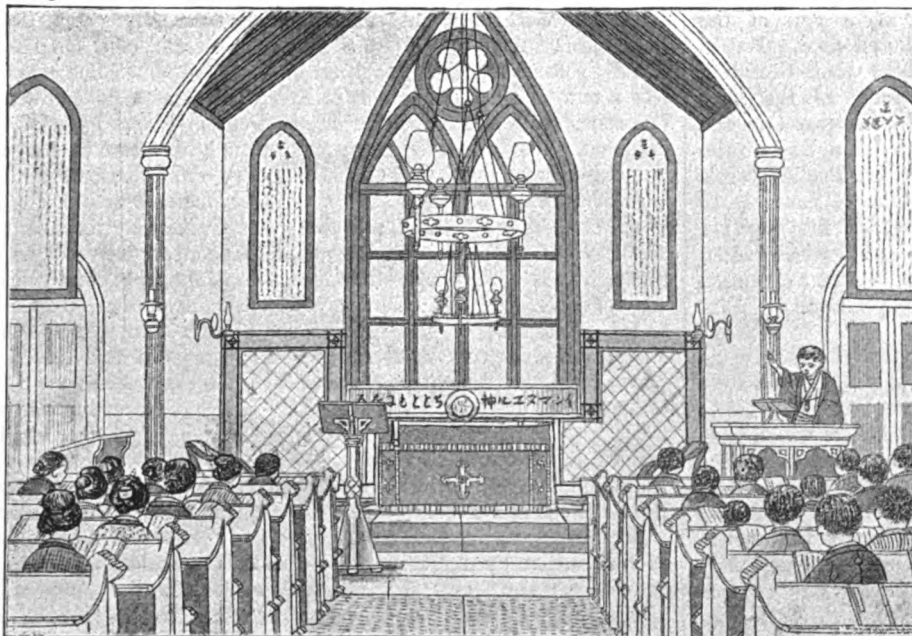
Christian lands. The people at the lack give a good idea of ordinary on-lookers, the heathen who come in to our assemblies and see us worship God.

The other sketch, below, is that of our Deshima Church as it usually appears on Sunday morning. The foreign missionary is out of sight on the left at the reading desk, the catechist is preaching, and afterwards there will be Holy Communion, when some twenty or more communicants will together partake of the blessed memorials of our Saviour's dying love. The men, you see, sit on the right hand, the women on the left. The four tablets keep the Lord's Prayer, Creed, and Ten Commandments prominently before the people. Over the Table is the inscription—Emmanuel, God with us. Here our late Bishop held his first confirmation for members of the Native Church, and here, too, our present Bishop first officiated in his own diocese. The structure itself is far from substantial; in fact may be described as "wood, hay, stubble," for the framework is all of wood, the spaces filled up with bamboo and straw covered with clay and faced with lime. The chancel walls are coloured light blue, and the body of the church light pink. The seats are of plain wood unvarnished, and the desk, pulpit, &c., of a sort of oak varnished. The table cover of crimson cloth embroidered was the kind gift of a friend who long since left Nagasaki; and the same may be said also of the brass alms' basin and the Communion service. Whilst deeming the "living stones" of the true temple of transcendent importance, we feel it needful also that all that concerns the worship of our God and Saviour should be done "decently and in order," and such an interior is very helpful in conveying the same lesson to minds crippled by having had, for centuries past, all accessories of public worship arranged for them by a heathen priesthood.

A. B. HUTCHINSON.

DESHIMA, NAGASAKI,
Oct., 1886.

The accompanying two sketches were made for me by a Native artist to illustrate Christian worship in Japan.



SUNDAY MORNING SERVICE IN THE C.M.S. CHURCH AT DESHIMA, JAPAN.



“HELPING HANDS.”

AT a recent meeting of the Ladies' C.M. Union for London, we asked if any ladies present could give us any help in working the *C.M. Gleaner* and the **GLEANERS' UNION**. Several responded most kindly, and are now doing valuable service. Among them was a lady who made the important offer of *her pencil* to draw pictures for the *Gleaner*; and she is at the present time preparing several from rough sketches sent to us from the field. This lady is a daughter of a member of the C.M.S. Committee; and she and her sisters work an interesting organisation of young ladies called the Helping Hands Association. What these young ladies do is described in the following statement, and is represented in the pretty sketches which the one referred to has made to go round it:—

Within the last three years has arisen a small but growing association, which has already given much practical help to Zenana Missions. This is the "Helping Hands Zenana Association," organised by young ladies for the aid of Indian Missions. The first idea which occasioned this effort was, that the young ladies of Great Britain, Ireland, and the Colonies should be roused to take an interest in and to assist the Zenana societies for India, and while this result has been largely realised, the ranks of the associates are recruited not only from our girls, but by the old as well as the young, by the rich and by the poor; for the practical plan by which the association is worked recommends it to all. Each member pays one shilling per annum towards the working expenses, and is required to contribute some article either of needlework, wood-carving, art work, &c., &c., according to his or her taste, every three months. The contributions thus supplied are received and sold at the Depot of the Society, at 42A, Fulham Road, London, S.W., and the money thus obtained is sent to the different Zenana societies assisted by the Helping Hands Association for particular branches of their work in India. Thus two orphan girls are maintained in the C.M.S. Orphanage at Sagra; three beds are kept up in the Lucknow Women's Hospital; and two schools at Faizabad and Ajodhya under the L.F.N.S. & I. Society; and similar assistance has been promised to the C.E.Z. Mission. Altogether, during the past year (1886), this association contributed no less than £460 to Indian Zenana Mission work. Medical Missions are also not forgotten, and a lady is now being trained at the London School of Medicine for Women at the expense of the Helping Hands, for this most important branch of the work.

The organ of the association is an illustrated monthly news-sheet entitled *Indian Jewels*. The President of the Association is the Dowager Lady Lawrence, and the Hon. Sec., Miss Beynon, 25, Ashburn Place, London, S.W.



MR. WIGRAM'S TOUR.

Extracts from Mr. Edmund Wigram's Letters.

III.—TRAVANCORE AND COCHIN.



E reached Cottayam about seven this morning [Nov. 12th], where we were welcomed at the landing-place by a number of the Christians, and Archdeacon Koshi Koshi read a short address of welcome. Mr. Neve and Mr. Painter were there, too, and also Mr. Samuel Baker, a son of old Mrs. Baker, who lives with her, and superintends the C.M.S. printing-press here. I should also mention about our landing, that the Dewan Peishwa, who is the highest official of the Travancore Sirkar, or Government, in this part of the country, had, in his own absence, sent down his carriage and pair of ponies for father to come up in, and offered it for the whole of our stay here. He is a Brahmin, but is most friendly and kind with our missionaries, giving them much help in their work. It would mean loss of everything in the way of position and worldly honour, I suppose, if he were to embrace Christianity, but I do trust he may perhaps do so. They expect he will become Dewan, or Prime Minister, of Travancore almost immediately.

Travancore is a Native State, and is behind other parts of India in various ways. Caste has still a very strong hold here, more so than in any other part. Then the Roman Catholics are strong, and, anyhow, as far as they are concerned, education has not proceeded so far as in other parts. Of our fifteen rowers from Quilon here, many or all of them Roman Catholics, only one could read, and the first one asked by Archdeacon Caley's servant did not know what it meant! at least, so the Archdeacon understood. There are many "Syrian" Christians also in Travancore, and taking the three—Syrian, Roman Catholic, and Protestant—about one in five of the whole population of Travancore are Christian; but among both the two first of the three divisions there is a great deal of ignorance. However, the "Syrian" Christians are allowed the use of the Bible.

Our work here began immediately, as before breakfast [on Nov. 13th] we went the round of the College, over which Mr. Neve presides, to see the boys in their classes. It was the Scripture hour, and father asked some questions in some of the classes. The College contains something like 300 boys.

In 1818 Mr. Baker, one of the missionaries, was joined by a young bride, who founded a school for girls. We visited her—still very fairly young as to spirits, I should say—and her school before tiffin, and found her most enthusiastic about the girls and their work. Mrs. Baker is eighty-four years old now. Another girls' school we visited is looked after by her grand-daughter, Miss Baker, whose mother—widow of the Rev. Henry Baker, another old C.M.S. Travancore missionary—and sister live with her. So they are a regular Travancore missionary family, with old Mrs. Baker still looking after her girls' school, which she founded over sixty years ago, and through which several generations of girls must have passed, grand-daughters, great grand-daughters—and I don't know what more distant descendants may not be possible—of former pupils, as early marriages have been the rule. The girls, both in this school and in her grand-daughter's, are all Christians.

Saturday morning, between our visit to the College and that to Mrs. Baker's school, we had two interesting gatherings. One was a large party of girls from Mrs. Neve's schools. She has, I think, four of these schools for Nair girls, that is, all heathen, and of a high caste. To show the influence caste still has in Travancore, Saturday is the Neves' day for relieving beggars, and Mrs. Neve had to station a man at the gate to send them round the back way, as, if they had come up to the verandah where the girls were, she might never have got the latter up to the bungalow again. A Nair boy of ten walking along the road will meet a party of twelve or fifteen Pulayans: "Poh! poh!" and the whole lot clear off into the jungle, or wherever they can, to get out of his way as he passes! Some of these little Nair girls were only five or six years old, I suppose: such pretty little things, but many of them with heathen marks upon them.

The next thing was a most interesting gathering of some of the Arrian Christians from the hills. Mr. Painter has had great blessing in his work amongst these simple hill-folk. Some fifteen or twenty of them

had come down, including an old ex-devil-priest with a very joyous face, in spite of the persecution which has befallen him through embracing Christianity. Mr. Painter had been telling the good news to a party of Arrians, including the devil-priest, and when he concluded, "This is good news," they said; "we will talk to our friends about it." "No," said the devil-priest, "if this is true about the love of Jesus, now is the time to act. Sahib, I will have my kudumi cut off now, and become His servant at once." The kudumi is a lock of hair worn in front of the head by heathen Malayalims, but cut off when they become Christians. I believe the heathen say a son pulls his father out of hell by it. So Mr. Painter cut off the priest's kudumi, and then others followed. The heathen Arrians are very degraded, I understand, but improve and develop with wonderful rapidity when they become Christians. A high-caste Hindu who was living in the hills became anxious to know the way of salvation. So he went to some Roman Catholics near, but found them living evil lives, and naturally could not get the help he needed there. He remonstrated with them, however, for their manner of life; and the reply he got was, "Oh! our priests do the same; we are only copying them! But there's an heretical set up there (pointing to the hills) whose children know more of the Bible than we do." So he went off to the "heretical set" of despised Arrians, and there found peace, and now works for Christ there himself.

In the evening we had tea in the verandah with quite a big party of members of Mr. Neve's Association of Volunteer Workers, recently started or resuscitated, for preaching, tract distribution, and Sunday-school teaching. For the latter work, some have succeeded in getting Hindu schoolmasters to collect their children on Sundays. They paid a rupee a month to any schoolmaster who would do it. After tea, at which there were some forty present, we adjourned to the College chapel for a little service, especially in connection with this association, and father and I both spoke; as also we did to a somewhat similar band at Cochin on the Thursday following. The members of Mr. Neve's association are drawn from masters and senior boys of the College, and also, I think, from members of the Cambridge Nicholson Institution.

On Sunday, November 14th, father preached in the morning in the fine Cottayam church to a large congregation. Mr. Painter's little party of Arrians were there too. Archdeacon Koshi (the first Indian archdeacon) interpreted, the subject being the Epistle (Twenty-first Sunday after Trinity), the "whole armour of God," with its apparent, but only apparent, antagonism to the Collect, in which we pray for peace. In the afternoon I spoke a few words in the College, at the end of their Sunday lesson; and in the evening father preached in the chapel, in English.

Monday we went off early in our cabin-boat to Pallam, the Bishop's residence. Tuesday, Nov. 16th, was a big day. Began at 8 A.M. with Miss Baker's school of about 100 girls. There are some village schools in connection with this one, in which heathen girls are taught. These are all Christians, and very much pleased father by repeating their texts with chapter and verse.

After breakfast we visited the Cambridge Nicholson Institution, still wanting some one to come out and take the Principalship. At present there are three training for catechists, and about thirteen for schoolmasters, and there is room for more; so there are opportunities for work when the right man can be found to come and superintend the Ridley Hall of Travancore—Ridley Hall, that is, in the influence it may wield throughout the area of the Travancore and Cochin Mission, in sending out real, true, spiritual men in the power of God's Holy Spirit, as agents in the various stations. We had a meeting of something like one hundred agents, clergy, catechists, and schoolmasters, as at Palamcottah and Mengnanapuram.

Then dinner and good-bye, and a short journey of four hours or so across the big backwater to Alleppey.

Now, as a member of the Gleaners' Union, let me ask for prayer in connection with the different subjects of interest we have met with in Travancore. . . . And with respect to the whole country—the

pouring of the Holy Spirit on all the work and the workers. And we should like prayer for God's permanent blessing on our visits past, as well as for Him to prepare all aright in the matter of those to come; and in both cases as well with respect to ourselves as to those whom we have met, and the work which we have seen.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBDIN.

Missionary Work in the Sunday-school.

THE Teachers' Preparation Class was just over, and three or four of the younger teachers walked away together.

"Come in and have some tea," said one of them, as she stopped at her own door. After a little hesitation the invitation was accepted, and the party made their way to the drawing-room, where Mrs. Maddox, the lady of the house, was already entertaining visitors, and there was soon a clatter of tongues and tea-cups.

"When Mr. Willis spoke so solemnly about our interesting the children in Missions, it made me feel as if I ought to do something, but I really don't know how to begin," said one of the new-comers to her neighbour.

"Are you speaking of the February Meetings?" asked an older lady. "Ah! they have been most striking."

"Oh, we all went to the Meetings," replied the first speaker, "and we liked them very much; but our vicar has been telling us this morning that he is afraid a good deal of the interest aroused last week will evaporate, and that the Meetings will not have done good if they do not make us do something."

"Ah! dear Mr. Willis is always so practical," said the lady, contemplating her spoon.

"I am sure," went on the young teacher, "during the meetings last week I felt as if I should like to be a missionary, and go to Africa or China or somewhere: but the vicar talks as if we could do as much good at home."

"And you think that missionary work under a palm-tree, with black children gazing in wonder and awe at the pale foreigner, is much more attractive than missionary work in a whitewashed schoolroom, with commonplace English boys and girls," put in a third speaker.

"Oh, I am not quite so bad as that," laughed the candid one. "But seriously, I don't quite see what I can do for Missions as a Sunday-school teacher. My children scarcely ever put anything into the missionary-box, and I really don't like to make much point of it, they are so poor."

"It is Miss Wilson whose class gives so much money every year. Let us ask how she manages."

Miss Wilson was appealed to, and said that she always put something in the box herself.

"So do I," said a chorus of voices.

"Then, instead of giving cards as rewards for early attendance, perfect lessons, and that sort of thing, I give farthings and halfpennies for the box."

"I couldn't afford that," said one.

"Then it is Miss Wilson who gives the money, not the children," said a second.

"Besides, I don't see that interests the children particularly," said a third.

Miss Wilson looked a little aggrieved, and said she did her best to interest the children, and she gave them missionary magazines and papers continually.

"And I am sure they never read them," whispered a very juvenile teacher, who might be supposed to have a more distinct recollection of the ways of childhood than any of the others present.

"What do you say, dear Mrs. Maddox?" said the lady who had first mentioned the February Meetings. "Mr. Willis has been stirring up his teachers to work, but he does not seem to have told them how to set about it."

Here all the late-comers fired up in defence of their vicar, and explained that he had been obliged to hurry away for a funeral before the hour for closing the class, so that he could only say a few words.

When the hubbub subsided, Mrs. Maddox, who was a universal favourite, said, "There are so many ways in which Sunday-school teachers can help the cause of Missions, that I hardly know where to begin."

"Do tell us, then," cried several voices.

"Well, the first thing is to be interested yourselves," said Mrs. Maddox. "You must yourselves be thoroughly convinced that you have each a duty to the heathen, a duty left in your hands by your absent Lord, and you must keep the remembrance of it always before you. It will have a place in your prayers and in your thoughts, and will not be forgotten from one missionary meeting to the next. Then you must stimulate your interest by reading about Missions in magazines or books. You cannot expect to gain your children's sympathies for what you know or care little about yourselves. I have heard teachers complain of their children's want of interest in Missions, when the barest allusion to 'little black boys and girls who worship idols of wood and stone' is the extent of the information they give on the subject. When you are thoroughly interested and well informed, I don't think you will have to complain of your children any more. As to the way of conveying information, you might give a missionary lesson occasionally."

"Excuse me, Mrs. Maddox," put in a teacher, "that is just what we cannot do in our school. We have a set of fifty-two lessons for the

morning, and another set of fifty-two for the afternoon, and we are expected to teach the right lesson for the day."

"I feel sure that the subject could often be brought into the lessons provided for you, and in any case you can use missionary illustrations and anecdotes in all lessons. Miss Wilson's plan of giving missionary papers is an excellent one, but it is too expensive for many teachers. Any one can, however, afford to take the *Juvenile Instructor*, and it can be lent round the class. I am not sure that it will not be better read if it has to be returned. As for the collecting of money, when the children feel an interest in the object for which their halfpence go, they are never backward in bringing them. Make the work of Missions a reality to them, and you will have no cause to complain of the smallness of the amount collected. In dealing with children, the simplest way of moving them is by appealing to their pity. It will be comparatively easy to awaken compassion for the wretched little widows of India, or the tortured girls of China: but I think this should not be too much relied on. I would rather see the matter put on the highest ground—the children taught that, in spreading the glad tidings of salvation we are only obeying the direct command of the Master, and that when we neglect to do what we can to 'teach all nations,' we are as really disobeying Him as when we bear malice in our hearts, or carry slander on our tongues."

♦♦♦

"LIFT UP YOUR EYES, AND LOOK."

III.



WE have been considering, thus far, our duty as the followers of Christ to lift up our eyes, and to fix the attention of our souls on the things which our Divine Master bids us look at. Let us inquire next what these things are. Jesus says, "Lift up your eyes and look." But at what? on what object is our gaze to be fixed? The answer is supplied by the Lord Himself, "On the fields," the great spiritual fields of this world of ours, to which He came Himself in great humility and with wondrous love, that He might sow with His own hand the good seed of the Word; that He might water it with His prayers, His tears, and His precious blood; and that He might thus begin the great work of evangelising the world, and gathering out of it Fruit unto Life Eternal. The same fields which claimed His attention must likewise claim ours. The work, to which He devoted His whole time and strength, demands from His followers more than a mere passing glance, or occasional look of half-hearted interest. He, who gave His whole heart to this blessed cause, will not be satisfied with *half* (still less with a *small corner*) of ours. His rightful demand, and our reasonable service, will be that the servant, like his Master, shall fix on these fields and on this work, at all times and in all places, the earnest, wistful gaze of tender sympathy, of prayerful interest, and of yearning, self-denying, and self-sacrificing love. No lower aim satisfied His loving heart. Let nothing short of this satisfy us.

Our interest will be increased, and our study of the subject be more practical, if we take a four-fold look at the Mission field. *First*, let us look *back* on the fields, and see what the condition of the heathen world was at the beginning of the present century, when the Church Missionary Society took up the work of preaching the Gospel in Africa and the East. *Secondly*, we shall have to look *around* us, on every side, to behold the fields as they now are, "white unto harvest," and sheaves of golden grain being gathered into the Heavenly Garner, from every nation and kindred and people and tongue, by labourers vastly increased in number, but still out of all adequate proportion to the enormous size of the fields to be reaped. In the *third* place we shall feel constrained to look *up* to the Lord of the Harvest, with earnest prayer that He will point out to each of us what part of the work He would have us do in the great Harvest Field, and that He will give us grace to do it with all our heart and soul and strength. *Fourthly*, and lastly, we shall look *forward* to the final Harvest Home, when both sower and reaper shall rejoice together in the presence of their gracious and loving Lord and Master.

EDWARD D. STEAD.



THE REV. AND MRS. FONG YAT SAU, HONG-KONG.

THE REV. FONG YAT SAU.

THE portraits on this page are of the Rev. Fong Yat Sau and his wife, who are connected with the C.M.S. Mission at Hong-Kong. Mr. Fong, whose baptismal name is Matthew, formerly worked as a lay agent among the Chinese immigrants in Australia under the Rev. H. B. Macartney. He was ordained by Bishop Burdon on July 8th, 1883, and appointed pastor of St. Stephen's Church, Hong-Kong.

COURAGE !

[In the Peninsular War there was a fort to be taken. Wellington turned to one of his officers and said, "Go and take that fort!" "One grasp of your hand, sir, and I will go!" replied the officer. "The people that do know their God shall be strong and do exploits."—Dan. xi. 32.]

ONE grasp of our Captain's hand,
And into the battle's woe,
Into the enemy's land,
Through flame and fire we go !

One look in our Captain's face,
One glance of love from His eye,
And one shall a thousand chase—
A thousand foes shall fly !

The Sword, the Buckler, the Shield,
Are waiting for thee and me ;
For weapons that Faith may wield
Hang in God's armoury.

And oh ! for the men of war,
For the valiant men of might—
For the trump of God afar
Calls to the awful fight !

Is there yet a fort to take,
Where the serried ranks oppose ?
In JEHOVAH'S NAME we'll break
Through hosts of deadly foes !

One grasp of our Captain's hand,
And into the battle's woe,
Into the enemy's land,
Through flame and fire we go !

CLARA THWAITES.

A ROMAN CATHOLIC FESTIVAL IN CEYLON.

BY CONSTANCE F. GORDON-CUMMING.*



WHILE living in Ceylon I spent many weeks on different estates in the heart of the coffee districts, where the magnificent primeval forest which twenty years ago covered the mountain ranges has been almost entirely destroyed to make way for coffee plantations, which are now in their turn being succeeded by tea. So with the exception of an occasional patch of forest, as far as the eye can reach up hill and down dale, nothing is to be seen but these low carefully pruned bushes and narrow zigzag paths leading from one plantation to another.

One day as we sat in the cool shade of the wide verandah, enjoying the stillness of the sunny air and the fragrance of the coffee blossom (which lay like a feathery snow shower over all the hill-side), we heard in the distance the hideous sounds of tom-toms, clanging of cymbals, shrill piercing sound of the conch shell, and various detestably unmusical instruments which form the orchestra at all heathen temples, whether Buddhist or Tamil. So we supposed that some pagan ceremonial was being celebrated by the Hindu coolies.

Presently a great procession appeared winding up and down the steep hill paths, diverging here and there to visit various small idol shrines. What was our astonishment on learning

that this was a festival of the Roman Catholic coolies, and that the images they were carrying were not those of Buddhist saints or Hindu gods, but of the Blessed Virgin, St. Sebastian, and St. Anthony, with a few minor saints. These were enthroned on platforms, on which were erected immense but very light structures of bamboo and pasteboard, gorgeously decorated with much scarlet and gold, and each surmounted by a cross, as were also many gay banners—this sacred symbol being literally the sole sign by which the procession could be distinguished from any of the ordinary heathen pageants. In point of fact it was a gala day for all the coolies, of whatever denomination, with the exception of a few Protestant converts of the Tamil Coolie Mission.

The wildest excitement prevailed : half naked brown men, whose chief clothing consisted of a clean white turban, danced vigorously as they advanced to the horrid noise of trumpet-shells and drums ; others fired guns at random ; and all shouted and ejaculated. They slackened their pace as they passed us to give us time to inspect the shrines ; then on they danced to halt at divers other small Sami-houses (idol-houses) till they reached their destination, when they halted beside a stream to enjoy the luxury of a bath, after which they had a grand feast of curry and rice, followed by a torchlight dance which they kept up the greater part of the night.

This pitiful amalgamation of heathenism with so-called Christianity set us thinking of how it first came to be tolerated. We know that the partial adoption of national heathen observances has

* Miss Gordon-Cumming has kindly written this article for the GLEANER to accompany the picture opposite.



A ROMAN CATHOLIC FESTIVAL IN CEYLON.
(Drawn for the *Gleaner* by Herbert Johnson from an Original Sketch by Miss C. F. Gordon-Cumming.)

been in a measure sanctioned by the Church of Rome in successive ages, and in all countries, even in Britain. But nowhere has this system been carried to such a pitch as by the Jesuit Fathers who flocked to India on the death of St. Francis Xavier, and who, in their anxiety to obtain a firm hold of the Hindus, actually assumed the character and dress of the most venerated order of Brahmins, declaring that the Brahmins of Rome were directly descended from Brahma himself, and from a more ancient date than the Brahmins of Hindostan. These accommodating Jesuits assumed the yellow robe worn by the Saniassees, and the tiger's skin slung from the shoulders, also the sacred caste-mark painted on the forehead. To keep up this character (and assuredly forgetting the teaching of their MASTER) they feigned the utmost contempt for all low-caste people as Pariahs, and it was declared by the Franciscans and other rival religious orders, that so far from their converting the Indians to Christianity, it was doubtful whether they had not themselves become Hindus!

Not content with attracting the heathen to their churches by elaborate mystery plays and theatrical representations of the great events in the Life of our Lord, these very adaptive teachers literally endeavoured to appeal to popular prejudices by blending their religious processions with heathen features. They borrowed from the Tamil temples the idol cars of Juggernath, and having decked them with flowers replaced the images of Siva and other Hindu gods by those of the Mother and Child, and of the Apostles. The temples also obligingly lent them devil-dancers, and what we might without offence describe as their devil's music, and fireworks, and so by the simple substitution of one lot of images for another the people were enabled to enjoy the little excitement of the accustomed noisy festival. Pope Gregory XV. (who was so sorely troubled by the lingering practice of heathenism in Britain*) denounced the idolatrous practices of the Jesuits, but it was not till 1704, when Pope Benedict XIV. issued a very rigorous bull, that any sort of check was placed upon them. Thenceforth, however, the number of converts gradually decreased, and the successors of these priests found that they must choose between losing their flocks or in some measure sanctioning the eccentric additions to Christianity adopted by their predecessors. They decided on the latter course, and as the Tamil coolies of Ceylon are chiefly imported from the mainland of Southern India, they have of course brought with them these singular hybrid customs.

♦♦♦

LETTERS TO THE EDITOR.

Blind Beggars in China.

DEAR MR. EDITOR.—The readers of the CHURCH MISSIONARY GLEANER have not attempted to master the execrable difficulties of any of the numerous dialects of Chinese, or the terrible array of intricate written characters which the weary eye must transfer to memory ere it is possible to read the simplest book. If they had, they could appreciate the boon which has been conferred on the legion of the blind in China, by means of the patient ingenuity of a Scotch working-man. But they may like to know a little about it.

In favoured England, where the ravages of small-pox and ophthalmia are so effectually kept in check, there are nearly forty thousand blind persons, so we can form some idea of their number in China, England being just about the size of the smallest of the eighteen Provinces of that vast Empire. In our own land even to see one blind beggar is exceptional. In China there is not a city where they do not abound, frequently going about in companies of a dozen or more, and assembling at certain spots in clamorous crowds, hungry and almost naked—truly of all men most miserable—the more so, as many are also afflicted with leprosy.

The benefactor who has in such a wonderful sense opened the eyes of the blind is Mr. W. H. Murray, the Scottish Bible Society's agent at Peking. On arriving in China he found that Professor Bell's system of visible speech (which he had acquired simply as an interesting curiosity) actually facilitated his own study of the very difficult language, so he noted down

* Vide "In the Hebrides," C. F. Gordon-Cumming, pp. 63, 76, 192, 207, 238.

the value of every sound he mastered, and thus ascertained that these are really limited to about 420—a very goodly number as compared with our own 24, but a mere trifle as compared with the 4,000 distinct and crabbed characters which every Chinaman must acquire before he can read such a book as the Bible in ordinary print.

The continual sight of the innumerable Chinese beggars, whom Mr. Murray met at every turn, awakened an unspeakable longing to devise some means of alleviating their hard lot, and it was evident that in a country where literature is held in such high honour, the power of reading would be simply an incalculable boon. He therefore set himself to reduce the 420 sounds to a system of equivalent dots, and his patient ingenuity was at length rewarded by finding that he was thus able accurately to represent the perplexing sounds of the language, and to replace the bewildering multitude of Chinese characters.

His next care was to test the system, and prove whether even the most sensitive fingers could learn to discriminate four hundred separate arrangements of dots. Selecting a poor little orphan blind beggar, who was lying almost naked in the streets, and who, notwithstanding his loneliness and poverty, always seemed cheerful and content, Mr. Murray took him in hand, washed and clothed him, and undertook to feed and lodge him, provided he would apply himself in earnest to mastering this new learning. Naturally the boy was delighted, and we can imagine his ecstasy, and the thankful gladness of this teacher, when, *within six weeks*, he was able, not only to read fluently, but to write with remarkable accuracy!

To complete the experiment, two blind beggar men were next induced to learn, the boy acting as teacher. One was able to read well within two months; the other more slowly, but also with great pleasure. It was at this stage that I made their acquaintance, and it struck me as intensely pathetic, as we stood at the door of a dark room—for it was night—to hear what I knew to be words of Holy Scripture, read by men who, less than four months previously, sat begging in the streets, in misery and rags, on the verge of starvation.

No wonder that to their countrymen it should appear little short of miraculous that blind beggars should be thus cared for by foreigners, and endowed with apparently supernatural powers; consequently when one was sent out to read in the street in company with a Native colporteur, crowds gathered round to see, hear, and to buy the Book. From the singular reverence of the Chinese for all written characters, and for those who can read them, it is evident that a blind reader there occupies a very different position from that of the men whom we are accustomed to see in our own streets. As assistant colporteurs, blind Scripture readers may prove most valuable agents in spreading the knowledge of Christian Truth. I have been trying to raise a little money among friends to help forward this good work.

CONSTANCE F. GORDON-CUMMING.

Glen Earn House, Crief, N.B.

A Use for Communion Offertories.

DEAR MR. EDITOR.—A clergyman in my district, in sending me his subscription, makes a suggestion which is so admirable and so practical, that I venture to send it to the GLEANER, hoping that many parishes where it would be applicable, will adopt this new "Plan of Campaign."

He writes: "It has occurred to me that as many of our country parishes have no poor in them, of our Church (or perhaps only one or two), that all, or a portion, of the communion offertory could not be put to a better use, or the communicants feel that they were giving more directly to God, than by giving it to aid in preaching the Gospel to all nations. When given, as in many cases, to a fund for firing, lighting, charring the church, &c., they give it for their own comfort, and it is hard to connect it with giving to God. . . . How helpful it would be if it became a general practice, whenever the Communion was administered in public, or in private with the sick, that some contribution, more or less, part or whole, be given to the poor heathen, who are poorer than our poor parishioners, who have the Gospel at their doors; inasmuch as poor souls are more in need than poor bodies, as soul is more valuable than body."

Mr. Editor, this suggestion appeals directly to our common sense, and to our honesty with regard to our administration of the "estate," of which we are trustees for God.

FREDERICK W. MERVYN.

Dublin, Jan. 17th, 1887.

Fines for the Missionary Box.

DEAR SIR,—Will you suffer me to suggest to "Three Sisters in Stepney" "a more excellent way"? Fines are designed to correct faults. If they effect the intended object there will be no more fines, and an empty missionary box, whereas, I am sure, the sisters want it to be full.

I am reminded of a story with which I was familiar many years ago:—

It was the custom in the house of a clergyman to place the missionary box on the breakfast table to receive fines for being down late. At the end of the year the box was opened, with a very disappointing result. There was scarcely anything in it. The imposition of a fine had produced regularity in the household, but it had not fed the missionary box. The clergyman saw at once that they had been making a grand mistake. The law, not the Gospel; fear, rather than love, had been the ruling principle. "For the future," said he, "we will put into it not fines for failures of duty, but thank-offerings for special mercies." The result was that at the end of another year the GRATITUDE Box was full.

F. BALDEY,

February 3rd, 1887.

St. Simon's Vicarage, Southsea.

THE MISSION FIELD.

EASTERN EQUATORIAL AFRICA.

THE mail that came in on Jan. 17th brought anxious tidings from Mpwapwa. Dr. Baxter's illness had been very serious, and he has been sent home, Mr. Roscoe returning with him. The Rev. H. Cole had been gored by a buffalo and severely wounded; but the mail which arrived on Feb. 14th brought the welcome tidings that he was better, though quite unable to move yet. Providentially Dr. Pruett was at Mpwapwa, and able to attend upon the sufferers. At Frere Town there had been much sickness; Mr. and Mrs. Shaw, Mr. and Mrs. Binns, and Miss Harvey all being ill. Mrs. Binns has come home by this mail with her children; and Mr. and Mrs. Shaw will probably come next month.

The latter mail also brought letters from U-Ganda, but no news of importance. Mr. Mackay writes on Sept. 7th, "By God's grace I shall hold on here in the hope that gradually greater liberty will be allowed. Every day, or rather night, a number of our people come for a little instruction."

Bishop Parker reached Frere Town on Nov. 27th. He writes:—

At Frere Town I met with a most enthusiastic reception. Mr. Shaw and Mr. England came on board and took me off to the shore in one of the boats of the *Henry Wright*. On the beach were Mrs. Shaw and Miss Harvey, men and women, children in their neat new clothes, banners of welcome, and triumphal arches. The hand-shaking, the shouting, and the scampering about made one feel that they were made of very different stuff to Bengalis. The *Henry Wright* was also decked with flags, and looked quite an ornament to the little harbour. Captain Wilson and Mr. Reid met me on the beach. After visiting my own house, which showed everywhere marks of Mr. and Mrs. Shaw's thoughtful care to make me comfortable, I put up for a few days at their house.

In a later letter the Bishop asks most earnestly for immediate reinforcements.

PALESTINE.

MRS. LOW, who, with her daughter, is labouring at Haifa, in her Annual Letter refers to a lengthened stay she made last year among the fellahen on Mount Carmel. These people are mostly Druses or Mohammedans, and, as their name implies, are cultivators of the soil. They are regarded as a despised race, and, having very little kindness shown to them, they are particularly open to its influence. Mrs. Low found them willing to listen, and, by means of a medicine chest, found frequent opportunities for "reading the Word of God in their houses, and speaking to them of those things which concern salvation."

ARABIA.

In consequence of General Haig finding at Hodeidah, an Arabian port on the Red Sea, inviting openings for missionary work, especially among a large weaver population, Dr. and Mrs. Harper have gone thither from Aden, to stay three months. Meanwhile General Haig himself has made an important journey through Senaa, an interior district of Arabia.

SOUTH INDIA.

WE much regret to hear that the Rev. D. Stephen, Native pastor at Raghavapuram, Telugu Mission, has died from the effects of the bite of a snake. He was an excellent man, and his loss is deeply lamented.

NORTH INDIA.

ON Dec. 19th Babu Gopal Biswas, of the Krishnagar Mission, was admitted to deacon's orders by the Bishop of Calcutta.

CEYLON.

ON Dec. 21st the Revs. G. A. Bastian Perera and H. De Silva were admitted to priest's orders by the Bishop of Colombo at Baddegama. The Rev. J. Adcock writes that this was the first ordination that has been held in the Singhalese language.

CHINA.

THE Chinese Government have taken a remarkable step regarding Christianity in China. Throughout the empire, "proclamations have been issued calling on the people to live at peace with Christian missionaries and converts, and explaining that the Christian religion teaches men to do right, and should therefore be respected." The proclamation of the Viceroy of the Che-Kiang Province says:—

"In respectful furtherance, therefore, of the benevolent intentions of the State, I feel it incumbent on me to put the matter plainly. Know, therefore, all men of whatsoever sort or condition, that the sole object of establishing chapels is to exhort men to do right; those who embrace Christianity do not cease to be Chinese, and both sides should, therefore, continue to live in peace, and not let mutual jealousies be the cause of strife between them."

NORTH-WEST AMERICA.

THE Archbishop of Canterbury has appointed to the vacant Bishopric of Saskatchewan the Ven. William Cyprian Pinkham, B.D., Archdeacon of Manitoba. He was born in Newfoundland, but was educated at St. Augustine's College, Canterbury, and went out to Winnipeg in 1868. He has been a member of the C.M.S. Local Committee.

A MESSAGE HOME.

[The Rev. T. Walker, M.A., late Curate of St. James's, Holloway, thus writes in his First Annual Letter to the Society from Tinnevely.]

MAY I say a few words as one who has gladly left happy work in England for the preferment of the mission-field? I should like to express my thankfulness for the privilege which has thus fallen to my lot. There is no shadow of regret as I look back. The fears entertained about my health have hitherto proved groundless, and I have been quite as robust in India as I was in England. This may be an encouragement to other young clergy at home, whose friends at present hold them back on the score of risk to health. Then, again, I have found in the mission-field a very real "communion of saints." I shall always thank God for bringing me to Palamcottah, into the midst of a little company of devoted missionaries. For the example set before me by Bishop Sargent and by the other missionaries, both of the C.M.S. and C.E.Z.M.S., I owe Him a deep debt of gratitude. To me, coming from a warm centre of Christian love and unity in England, this has been no trifling boon.

One thing more it is only just to say. I never had any special wish to come to India; China, or some other modern field, with its romantic surroundings, had more attraction for me; but now I can see the wisdom of the choice of those in whose hands I placed myself for guidance. To come to India as a missionary, means to love India and a desire to win it for the Master. Romance aside, I am sure that it is well for young clergymen like myself to place themselves unreservedly in the hands of those who know best the needs of the foreign field. I can only say, looking back, that it has been good for my own soul that I am as I am and where I am, and that I can recommend the King's Foreign Service (though it be but barrack-service, like mine at present) to the Junior Clergy Union at home.

THE GLEANER EXAMINATION.

THE GLEANER Competitive Examination for 1886 was held on Jan. 11th, 1887. Nineteen Candidates competed: 16 in Standard A; 3 in Standard B. The adjudication was again kindly undertaken by the Rev. W. Allan, Vicar of St. James', Bermondsey. The result is as follows:—

STANDARD A.

First Class.

1. Lillie Lucas, Hartwith, Ripley.

2. Mémé Fleming, Leeds.

3. C. E. Fitch, Cromer.

3, 4. Charlotte E. Lloyd, Shrewsbury. } equal.

5. Hilda C. Gregg, Eastbourne.

6. Frances E. McArthur, Burlingham, Norwich.

7. Mima E. Clarke, Upton, Co. Cork.

Second Class.

1. Janet C. Clarke, Upton, Co. Cork.

1, 2. C.M.A. Ward, Iwer, Uxbridge. } equal.

3. Katharine E. Gregg, Eastbourne.

4. Maggie Long, Cromer.

5, 6. E. J. Boswell, Iwer, Uxbridge. } equal.

7. L. E. Long, Cromer.

8. Anna B. Canning, Cromer.

Honourable Mention: Clara Stanistreet, Liverpool.

STANDARD B.

1. Annie R. Clarke, Upton, Co. Cork.

2. Berta E. J. Clarke, Upton, Co. Cork.

[As this is the last Annual Competition which will be held on the Contents of the GLEANER, it has not been thought necessary to report more fully upon it here: but each competitor will receive a copy of the Adjudicator's Notes. As most of our friends know, a "Monthly Gleaner Examination" is now proceeding in the GLEANER. Full particulars will be found on the Gleaners' Union page.]

C.M.S. Reading Union.

IN answer to inquiries, Miss Fry wishes it known this Union is open to all ladies, not only members of the Ladies' Union for London. She will be glad to receive the names of any ladies wishing to join and willing to keep to the rules.—55, Chepstow Place, Bayswater, W.

RULES.

1. To read one hour a week, or two half hours if preferred.
2. To read books bearing on missionary subjects, or the lives or travels of Christian missionaries.
3. A fine of one penny to be paid for every hour missed, and a halfpenny for every half hour.
4. A list of books read to be kept. It is requested that each member will mark for the benefit of others those they have found of special interest.
5. This list, and the fines incurred, to be sent to the Secretary at the close of each half-year, June 30th and December 31st.



WE must say but little this month, as the "F.S.M. Week" has to be recorded, and we ought not to diminish the space given to the foreign field. At the special request of the C.M.S. Committee, we issued a letter to the London members of the GLEANERS' UNION, asking them to help the London "F.S.M." by prayer and effort, and we trust they did so.

Our numbers have not grown quite so rapidly in the past month. On February 14th they had reached 4,302. That, however, is 756 in four weeks, which is not to be despised. Next month we hope to give the Five Thousand arranged in counties, &c.

A touching suggestion comes to us from Persia. Dr. E. F. Hoernle, the C.M.S. Medical Missionary at Julfa, sent his own and his wife's names for enrolment just six months ago; but a few days after his letter was despatched Mrs. Hoernle (who was the eldest daughter of Dr. Bruce) was called away, after a short but happy married life, leaving a motherless babe. She was not, as it happened, enrolled as a "Gleaner," because the letter miscarried, and we did not know of the application until some time after we knew of her death. Dr. Hoernle, however, supposing her name had been entered, wrote to suggest that we should have a Gleaner's Union Roll-Call, a register of Gleaners called away to the Master's presence. And so we will. And we record dear Mrs. Hoernle as the first to enter the Eternal Home. We shall be grateful if the deaths of Gleaners are henceforth notified to us, that their fellow-Gleaners may unite to bless the Lord's Holy Name for those departed this life in His faith and fear. One name has been sent to us already, that of James Pearce, Tenby.

Here is a pretty letter:—

From a Little Girl.

DEAR SIR,—I am a little Gleaner. My nurse got her card this morning, and thanks you for it. Three more of the servants wish to join. Will you please send cards for E. E.—, A. W.—, and E. P.—. I enclose three stamps. And believe me, your little friend,
M. B.—.

P.S.—Please direct the cards to me, that I may have the pleasure of giving them. Since I wrote this, my father and grandmamma would like to join. Will you please send two more cards for M. B.— and P. B.—.

Two other Gleaners write of the help they have found their membership to them:—

From "No. 1865."—I have already been "helped by my membership in the GLEANERS' UNION" to take a deeper interest in both home and foreign missions. The *Gleaner* is much more eagerly looked forward to than formerly. It is so nice to have a page of our own telling of the progress of our Union, and Miss Nugent's papers are specially helpful. The "Sunday School Teachers' Column" too is very useful. Please include the fourth name in the list I now send among your *invalid* members. A. D.—, who is one of our elder Sunday scholars, has been for many months perfectly helpless from acute rheumatism, and suffers terrible pain when moved. She will not be able to sign her name to the card, for she cannot even feed herself, but she is pleased at the thoughts of joining in prayer, and will try to "glean" some of the friends who visit her.

From a Lady.—Thanks for my card and that of my daughter. The design is lovely. I am having mine framed and hung in my bedroom to remind me of its promise, in the Lord's strength, to *glean for Him* during each day. I find the movement is stirring up and exciting much interest and missionary zeal in our midst. Thank God for this answer to the prayers of years!

Two letters from applicants for membership:—

From a Tutor.—I have long desired to be a "Gleaner" personally among the perishing millions dying without a knowledge of their God as much as ours, and Who "so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"; but it has been His good-will to prevent me, at least for the present, though I trust not for long. Being engaged as a tutor in a school all day, I shall not be able

to glean for our Saviour in the way of giving addresses apart from the school, but I trust that there I may be granted the glorious honour of stirring up in many a boy's warm heart a desire—yes, a resolution—to show forth his love to his Saviour by consecrating himself to his Master's service now, and, if spared to see the days of manhood, to go forth as an ambassador of the Cross into the dark lands of heathendom. I am very glad also that your UNION is one for prayer. I have for some time enjoyed your Cycle of Prayer, and as a member of your UNION I shall feel it a still greater delight to hold up the same petition with thousands of others. Oh, what a weapon prayer is! Prayer moves the Hand that moves the world. What showers of blessings! what victory! might we not expect, if we all, each one of the 8,000 members, were to make full use of that mighty weapon so placed within our reach. May God indeed grant that every "Gleaner" of the UNION may be set on fire by Him with a burning zeal for the spread of His glory.

From an Old Lady.—Having been a collector in various ways for the Church Missionary Society for about fifty years, I shall feel it a privilege and pleasure to join the GLEANERS' UNION. I am now quite an invalid, and unable to do active work any longer, but still collect a little, and so long as God sees fit to prolong my life, I hope to pray for a blessing upon your dear Society.

In response to the suggestion of "Mary Halling" last month, the following free-will offerings towards the expenses of the GLEANERS' UNION have been received:—

Herbert R. Arbuthnot, Esq., 10s.; Miss Ching, 10s.; Miss Halling, 7s. 6d.; Rev. H. C. Equires, 5s. 3d.; Miss Goodall, 5s.; Thank-offering, 2s. 8d.; Miss Glover, 2s. 6d.; Miss Ince, 2s. 6d.; M. G., 2s. 6d.; Mrs. Paley, 2s. 8d.; Lady Clara Rayleigh, 2s. 3d.; Mrs. George, 2s.; Mrs. C. D. Graham, 2s.; Mrs. Roxby, 1s.; besides several smaller sums under 1s.

One of these donors writes:—

Will you accept the enclosed as a small thank-offering, to be used towards the expenses of the GLEANERS' UNION? It is not much, and cannot half express the deep gratitude I feel for the intense happiness I have had since I have been definitely joined to the C.M.S., first by the GLEANERS' UNION and then by the Ladies' Union. I thank God for them both! I admire the Gleaners' card. I think the design is beautifully executed; but the part I like best is the text, "Where hast thou gleaned to-day?" It seems to spur one on so, in order that we may be able to give a right answer to it. In this busy every-day life we are too apt to get rather half hearted about "the King's business," but whenever I look at the card, and see that text, it puts fresh energy into me. I think the GLEANERS' UNION has added another attraction to the *Gleaner*, in "the Gleaners' Page." The prize questions are particularly interesting and helpful. What an unspeakable, blessed privilege it is to be allowed to help in this great and noble cause!

We have had very few letters about the *Members' Manual*. We hope it has been liked. We would remind our members of what we said before; that this will be issued annually, but it will only be sent once to every new member. After that, members desiring it must pay a penny for it.

BIBLE READINGS FOR GLEANERS.

No. III.

"Let us go unto Jordan."—2 Kings vi. 2.

WHEN the sons of the prophets wanted to enlarge their borders, they said, "Let us go unto Jordan." Now what did their choosing Jordan mean for us?

Jordan was the river which divided Canaan from the wilderness. And whenever the Israelites looked at it, it made them feel, "We are separated from our old life of wandering, and we are settled in rest and peace at home." When they crossed Jordan, they entered the Land of Promise. Can we look back to anything like this? I think Rom. vi. 4 gives an answer. "Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Jordan was the river of judgment. The slain lamb and its sprinkled blood is what brings us forgiveness, but crossing Jordan is a further step, when we see that not only did Christ die for us, but that also we died in Him, so that we begin a new life altogether, leaving behind the old life, and changing the wilderness uncertainties for Canaan certainties, and we begin to live the life on God's promises. And just as in baptism a man disappears under the waters (according to the original idea, which our Church recognises) and then rises again, so when we see that we died in Christ, we rise again to a new free vigorous life, and the life of Jesus is manifest in our mortal body. Then we expand, and like the sons of the prophets we say, "Let us go unto Jordan." We want to live where the remembrance of Christ's death and our new life will be always before us, reminding us that we are separated from the old self, which was "crucified with Christ." I cannot give all the references, but here are a few. Compare Josh. iv. 3, 9, 19, with Rom. vi. 11, Col. iii. 2, 3, Gal. ii. 20, v. 24, vi. 14. Death with Him, and then life in Him. And if we would like a simile which fits with our title of "Gleaners," take John

xii. 24. It was first true of Christ in His atoning death, and it has to be true in each separate believer, if he wants not to "abide alone."

The heathen can enter into this almost better than we can. for his baptism is a very real outward Jordan to cross, after he has received forgiveness by the blood of Christ. May we each of us be as real, and accept to the full all that the death of Christ involves. We do not want to make use of His atonement for salvation, and then to wander in the wilderness of self-will and distrust, do we? being of very little use to the Lord who bought us.

Take one final look at our passage, for there are such cheering thoughts in it.

If Elisha could do miracles, why did he not build the new house by miracle? He might have said to the trees, "Be thou felled," but the rescued axe-head had to be used all the same, and the strong willing hand of his young men had to hew the beams one by one. He might have done it all himself, but he let each one have a share.

And the Lord Jesus does not need our help, but He loves to have it. Some day "all shall hear the voice of the Son of God," but until then He uses our voices. Unselfish Lord Jesus, who shares the glory with His children, and though He gives them His life to live by, His strength to work with, His Word to speak, He yet gives them the credit of the success, "Well done, good and faithful servant, enter thou into the joy of thy Lord!" He says, "Give ye them to eat," while He does the miracle of multiplying; He lets the servants hand the wine, and lets another have the credit of it. (John ii. 10). But He stays beside His workers all the time to inspire them, and to work unseen miracles of conversion and endurance.

Just two thoughts to end with. None need say they are too poor to hew new beams; this house was built by poor men, for their axe was "borrowed." And none are too stupid, for you see these let the axe-head fall into the water! Poor ones and stupid ones, take heart! The Lord wants our service too.

SOPHIA A. C. NUGENT.

MONTHLY "GLEANER" EXAMINATION.

[For Rules, &c., see February *Gleaner*, p. 23.]

Questions on February Gleaner.

1. WEST AFRICA.—What has been the missionary extension during the Queen's reign in the three great divisions of the mission field? Notice a touching proof lately received from the Delta of the reality of the Christianity there.

2. Describe briefly the various branches of missionary work which came before Mr. Wigram in Tinnevely; and mention some evidences of the reality of the work in the lives of the young natives.

3. What work is specially reported from Calcutta, Shanghai, and Hudson's Bay?

4. Notice a valuable suggestion as to how to promote an intelligent use of the Cycle of Prayer.

5. GLEANERS' UNION.—Mention some interesting cases of sympathy and co-operation with the work at home among the Native Christians abroad.

6. We often hear of the "failure of missionary work." How are we "Gleaners" to guard against it or interpret what looks like it? Illustrate from Scripture.

Erratum.—In No. 6 of the MONTHLY "GLEANER" EXAMINATION Questions last month, "St. Andrew's Day" should have been "All Saints' Day."

Texts for Bible-Searchers.

Contributed by MRS. J. GURNEY HOARE, Canterbury.

SUBJECT III.—THE CONDITION OF THE HEATHEN AS REGARDS MAN.

1. The vile person will speak villainy
2. The tender mercies of the wicked are cruel
3. The dark places of the earth are full of the habitations of cruelty
4. Their feet are swift to shed blood
5. They have shed the blood of saints
6. The abominations of the nations

Local Meetings of Gleaners.

THE members of the GLEANERS' UNION at and near Deal are holding monthly meetings. At the first, on Jan. 5th, the Rev. J. B. Whiting gave an address. At the second, on Feb. 3rd, the first subject on the Cycle of Prayer was discussed, "The Church of Christ, and the World."

Answers to Correspondents.

R. GREEN suggests an issue of the *C.M. Gleaner* twice a month. We fear that would not answer. When our friends have raised the circulation to 100,000 a month we will think about it. He also suggests the formation of a Missionary Band of Hope in each town and village, meeting fortnightly, like the Temperance Bands of Hope. By all means, if this is thought desirable. C.M.S. only wishes that its various friends should work in the ways they think best in their various localities. We should think that local branches of the GLEANERS' UNION, both adult and juvenile, would generally be better, as being more distinctive.

We cannot undertake to notice anonymous letters; but we may inform "A Subscriber, Alfreton," that he is entirely mistaken.

THE LONDON F. S. M.



E call upon the readers of the *GLEANER* in all parts of the world to praise God for a truly wonderful "F. S. M." week. Last year the February Simultaneous Meetings throughout the country exceeded all expectations in the interest they excited. This year the February Simultaneous Meetings in London have still more exceeded expectation. Nearly two thousand meetings and services were held between Feb. 6th and 13th, within the metropolitan district, including the Sunday services at which missionary sermons were preached. More than one million of the *F. S. M. tracts and papers* were actually applied for, and supplied to the various districts for distribution. The energy and organising power thrown into the movement by many of the clergy and laity and ladies in different parts astonished us all. Some parishes were canvassed as for a Parochial Mission, and envelopes with selected papers in them left at every house. Above all, there was united, continual, and fervent prayer. The result was that thousands were led to look forward to the week with faith and expectation; and He who said, "According to your faith be it unto you," never disappoints a spirit like that.

It is not possible in the narrow space of the *GLEANER* to give any proper account of the week's work, however short; but we must briefly notice a few of the leading features. At the Church Missionary House daily meetings were held. On Monday, at 4 P.M., the Bishop of Rochester gave an impressive address to the assembled preachers, speakers, and local organisers, who crowded the large committee-room; Bishop Alford and Archdeacons Richardson and Bardsley leading the meeting in prayer. On the next four days there was a Prayer-Meeting at noon. These were intended for special intercessions on behalf of the meetings of the day; but even the one on Tuesday became rather a thanksgiving meeting, for reports were already coming in from all parts of crowded and solemn gatherings; and so it was more and more as the week went on. On Saturday there was a special Thanksgiving Meeting at noon, when our large room was again thronged, and several of the leading speakers of the week gave their testimony regarding the movement, all which filled our hearts with praise.

The local proceedings can only be just summarised:—

In the *City of London*, Church Services were the chief agency employed. At *St. Michael's, Cornhill*, the Rev. R. P. Ashe preached every day at noon to full congregations, giving in the five days a complete survey of the U-Ganda Mission. At *St. Mary-le-Bow*, in Cheapside, Bishop Moule and the Rev. L. Lloyd did the same for China, at 1 o'clock each day. At *St. Bride's*, Fleet Street, the Rev. James Johnson of Lagos was to have preached daily, but illness prevented his doing so, and his place was taken by the Rev. J. A. Faithfull of Scarborough. At other city churches, the Bishops of Bedford and Rupert's Land, and Bishops Alford and Moule, preached in the evenings.

In *Westminster*, all the churches (eleven) joined in the movement, at the invitation of Archdeacon Farrar, and besides special sermons on the Sunday, all united for an aggregate meeting (see below). The Dean also had Sermons and offertories for C.M.S. at *Westminster Abbey* on the Sunday, the Bishop of Cork and Archdeacon Farrar preaching. Both sermons are described as most powerful. Dr. Farrar held a vast congregation for nearly an hour, while he pleaded for Missions in general and the C.M.S. in particular from the text, "Tell it out among the heathen that the Lord is King." Sermons were also preached at two of the Abbey week-day services by Archdeacon Perowne and the Bishop of Exeter.

In *Belgravia*, Sir Fowell and Lady Victoria Buxton had a large drawing-room meeting, at which the Rev. R. P. Ashe and General Noble spoke; and at *St. Michael's, Chester Square*, Archdeacon Farrar and Canon Fleming preached.

In several *Chelsea* churches there were numerous sermons and meetings. The Revs. H. E. Fox and T. E. Hackett were the chief deputation here.

The *Kensington* programme was a remarkable one, occupying a little book of sixteen pages, and announcing eighty services and meetings. Seventeen churches took part. At the principal aggregate meeting the Bishop of London presided, and the Bishop of Cork, Colonel Stewart, Major Seton Churchill, and the Hon. T. Pelham spoke. Among the other preachers and speakers of the week were the Bishops of Exeter and Bedford, Dr. Butler (Master of Trinity), Archdeacon Hessey, Canon

Money, the Hon. and Rev. E. Carr-Glyn, the Revs. Dr. Forrest, H. W. Webb-Peploe, Dr. Thornton, H. Armstrong Hall, Colonel Morton, Major Seton Churchill, &c., &c. At *St. Paul's, Osnow Square*, there were three engagements each day. The Rev. J. B. Whiting preached every morning; five laymen spoke at five afternoon meetings; and in the evenings there were sermons by the Bishop of Cork, Canon Gibbon, &c.

The Western suburbs, *Fulham, Hammersmith, Acton, Ealing, Southall, Twickenham, &c.*, and the North-Westerly ones, *Harrow, Finchley, Kilburn*, all took a share in the movement, and had numerous services and meetings. The general meeting at Hammersmith was densely crowded; and the Ealing and Harrow gatherings were specially successful.

Paddington was another district where every church joined, nineteen appearing on the programme. At the chief aggregate meeting the Bishop of Bedford presided, and Bishop Moule, the Rev. H. Rowley (S.P.G.), and Mr. Sydney Gedge, M.P., spoke. The other preachers and speakers included the Bishop of Sodor and Man, Archdeacon Bardsley, Canon McCormick, &c. *St. James's* and *St. John's* both had most interesting programmes. At the former church, on the Sunday, there were five services, and a notable "Conference for Men," at which Lord Northbrook, Dr. Cust, and Mr. Arthur Mills spoke. The latter had no less than twenty-seven services and meetings of all kinds during the week, and for all classes, men, women, and children, workers, mothers, domestic servants, &c. *St. Matthew's* also had a succession of interesting gatherings. The Paddington meetings were just 100, besides Sunday services.

In *Marylebone* several churches joined. The most active was *Portman Chapel*, where the Rev. Neville Sherbrooke was assisted by the Revs. W. T. Storrs and A. E. Barnes-Lawrence, Mr. H. Gibson, and Mr. Eliot Howard. The Rev. Sholto Douglas came up from Glasgow expressly to take the services at his late church, *All Souls*.

The Central London deaneries, *St. Pancras, Bloomsbury, St. Martin's*, and *St. Sepulchre's*, did not shine on the programme; but a few churches were hearty, especially *St. Peter's, Clerkenwell*; while at *St. George's, Bloomsbury*, although the new rector (in succession to Bishop Goe) had not yet come, the C.M.S. Ladies' Union members arranged some important meetings, at which the Revs. Canon Money, J. A. Faithfull, R. P. Ashe, and L. Lloyd spoke. At *St. Martin-in-the-Fields* the new rector, the Rev. J. F. Kitto, had several meetings.

Hampstead, of course, was well worked. Eleven churches joined. The chief preachers and speakers were the Bishops of Exeter and Cork, Canon Scott-Moncrieff, the Rev. E. C. Dawson (author of *Bishop Hannington's Life*), Rev. J. Potter, General Noble, and Mr. W. B. Harrington. *Highgate, Hornsey, and Muswell Hill* also had meetings.

Islington, also (including Holloway, Highbury, Mildmay, &c.), was admirably worked. Its forty-two churches were divided into three groups, and a committee in each group arranged the united meetings and services. The three chief aggregate meetings were all held on one evening, at Myddelton Hall, Holloway Hall, and Mildmay Conference Hall, the Bishops of Cork, Bedford, and London presiding respectively, and the chief speakers being Sir A. Rollit, M.P., Mr. S. Gedge, M.P., Revs. Gordon Calthrop, E. Lombe, W. H. Barlow, E. A. Stuart, &c. Special choirs were formed for these meetings, and singing was a prominent feature. All three were a great success. At Myddelton Hall hundreds were turned away from the doors. The Mildmay meeting, we are informed by some of the deaconesses, was the most interesting ever held in the Hall. Among other leading speakers in Islington parishes were the Revs. E. L. Roxby, A. C. Downer, E. C. Dawson, &c., Mr. G. L. Dashwood, Mr. G. Skey, and Major Owen Hay. The Rev. E. A. Stuart gave lantern lectures late at night in the great shops; and in his own parish, *St. James's*, a very full programme was arranged. One of the poorer parishes, *St. Thomas's*, had a notable programme, comprising twenty gatherings of all kinds.

In *Hackney and Dalston*, besides several sermons and local meetings, there were two aggregate meetings, at which the Bishop of Cork, Mr. P. V. Smith, and Colonel Clarke were the chief speakers.

The *Spitalfields* and *Stepney* deaneries, which comprise the greater part of East London, had a long list of parishes taking part. *St. Mary's, Whitechapel*, had one of the most complete programmes for the whole week which we have seen; and *St. Paul's, Old Ford*, was also notable. The East End quite rivalled the West End in the speakers allotted to it, Sir T. F. Buxton, Generals Noble and Hutchinson, Dr. Cust, Mr. W. Blakeney, Bishop Hellmuth, &c.

The eastern suburbs, in the County of Essex and Diocese of St. Albans, also had several good parochial programmes, notably at *Forest Gate, Walthamstow, and Woodford*. The Revs. W. L. Groves, H. C. Milward, A. Oates, and H. G. Thwaites, and Mr. Frank Sellwood, took part.

Crossing the Thames, we enter the Diocese of Rochester; but space quite fails us to do justice to South London. *Lambeth, Southwark, Bermondsey, Deptford, Greenwich, Newington, Blackheath, Woolwich, Penge, Dulwich, Camberwell, Brixton, Kennington, Clapham, Norwood, Streatham, Wandsworth, Richmond, Surbiton, Kingston, &c.*, all appear on the list, nearly one hundred churches joining. Besides innumerable parochial arrangements, aggregate meetings were held at *Blackheath*, where the Bishop of Rochester presided, and the Rev. H. A. Favell, Mr. Chancellor Dibdin, and Mr. W. Blakeney spoke; at *Deptford* (Bishop

Titecomb, Rev. H. Brass, Colonel Stewart); at *Streatham* (Dr. Cust, Canon Blenkin); at *Camberwell* (Bishop of Rochester, Major Owen Hay, Rev. J. B. Whiting); at *Brixton* (Canon Money, Rev. W. T. Storrs, Colonel Stewart, Mr. W. E. Shipton); at *Norwood* (Canon Peacocke, General Von Heythuysen); at *Clapham* (Rev. E. Lombe, Colonel Stewart); at *Richmond* (Sir Douglas Fox, Mr. Eliot Howard). At the great Church of *St. Saviour's, Southwark*, an aggregate service was held on the Friday evening, the Bishop of Rochester preaching.

Lastly, at *Croydon*, which is in the Diocese of Canterbury, all the churches united in the movement, and a long list of services and meetings was arranged. The chief preachers and speakers were Archdeacon Perowne, Canon Blenkin, Rev. J. Barton, and Mr. Henry Morris.

Numerous meetings were also arranged by the Y.M.C.A. at its various centres; and picked speakers were told off for them and for the C.E.Y.M.S. At *Sion College* there was a meeting for City men, addressed by Archdeacon Bardsley and Mr. Stevenson Blackwood.

[I scarcely ever allude in the GLEANER to any work of my own; but in this case I feel bound to tell my readers what I saw with my own eyes. I attended fourteen meetings, and spoke at thirteen. They included aggregate meetings at Westminster, Paddington, and Kensal Green, the Conference for Men at Paddington above-mentioned, parochial gatherings at Ealing, Bayswater, Pimlico, and South Kensington, a Y.M.C.A. meeting in the City, three West End drawing-room meetings, and a devotional meeting at Islington. They were of all kinds and sizes; the speaking varied much in character; but every one was interesting and encouraging in its way; and at some the solemn effect produced was unmistakable. The Westminster meeting was one of the most remarkable I ever attended. Westminster was said to be an impossible place; but through the influence of Archdeacon Farrar the whole of the clergy combined, and the result astonished everybody. The large Town Hall was packed, floor and galleries, staircases and approaches. A crowded overflow meeting was held in another large room. Lord Northbrook, the Bishop of Salisbury, Canons Westcott and Elwyn, Dr. Farrar, and myself, all spoke at both meetings. In the large hall I was called upon at quarter to 11 P.M., and on my asking the still crowded audience for a vote whether I should go on, a forest of hands indicated "Yes"; and (by special request) I told of Bishop Hannington and the U-Ganda martyrs, and then spoke of the open doors and the calls to enter in, in a stillness that might be felt. Archdeacon Farrar and Dean Bradley both added closing words, and the meeting did not conclude till nearly half-past 11.—E. S.]

The Thanksgiving Service at St. Paul's.

Monday Night, Feb. 14th.

This evening, by permission of the Dean and Chapter of St. Paul's, a Special Thanksgiving Service was held in the Cathedral. We have been at many great services at St. Paul's, but never at one like this. The congregation was immense, filling the dome and transepts, and reaching far down the nave. The choir was occupied by fifty clergy, besides the Choir of the Lay Helpers' Association. The Special Psalms were the 2nd, 96th, and 145th; and the Special Lessons Isa. lii. and Rev. vii., read by Canon Green and Prebendary Billing. The Bishop of Rochester preached a noble sermon on "How many loaves have ye?" The hymns were magnificently sung—"The people that in darkness sat," "All people that on earth do dwell," "O Lord of heaven and earth and sea," and "Hark the sound of holy voices."

Forthcoming Sales of Work.

Mrs. Lucock, 5, Hartington Place, Carlisle; Miss Thurnam, 22, Hartington Place, Carlisle. Sale March 9th and 10th.

Miss G. Hardy, All Souls', Marylebone, at the Schoolroom, 126, Great Portland Street. Sale March 11th.

Mrs. R. Gurney, 25, The Drive, Brighton. Sale March 29th.
Mr. Bickerstaff, Cookley, near Kidderminster. Sale Tuesday, April 12th.
Rev. A. B. Burton, West Meon, near Petersfield, Hants. Sale April 15th.
Mrs. Munby, Turvey, Bedford. Sale third week in April.

Topics for Thanksgiving and Prayer.

Thanksgiving and praise for the London February Simultaneous Meetings. Prayer for much fruit from them in (1) increased interest, (2) increased effort at home, (3) more men, (4) more money, (5) more prayer.

Thanksgiving for progress in East Africa in the Queen's reign (p. 25).
Prayer for the Japanese Christians (p. 26), for the Tamils of Ceylon (p. 30).
Prayer, as requested by Mr. Edmund Wigram, for Travancore (p. 28).

Continued prayer for Mr. Wigram; for Mr. Mackay and U-Ganda; for the Gleaners' Union.


THE CHURCH MISSIONARY GLEANER.

APRIL, 1887.

FOR THE QUEEN'S JUBILEE.

THE C.M.S. IN 1837 AND IN 1887.

IV.—U-GANDA.

 HE African continent," wrote a great geographer in 1846, "as far as we know, does not possess any inland seas." In the maps of that date was a complete blank right across the continent, from Mombasa to within a short distance of the mouths of the Congo. Not a name across, not a river, lake, or mountain. The Queen herself, in the tenth year of her reign, did not know of the vast lakes and the teeming population of Central Africa. Yet our missionary, Krapf, in his voyage down the East Coast had heard, at the end of 1843, of countries in the interior, and of a "great lake." Little did ever Christians think that those simple words, "there is a great lake" were to lead, in God's wonderful Providence, to the outflow of the waters of life upon that dark lost continent.

When Krapf sailed for East Africa the second time, in 1851, he was told to aim at the interior, and spots were mentioned as possible stations on their route to "Uniamesi," where they had heard that this lake was. "To the work, gentlemen—to the front!" said a great French statesman lately to the men of parliament. "To the work, Christians—to the front!" said the great missionary statesman, Henry Venn. And they did it. Circumstances led them on. The Providence of God opened the way into "a land which the Lord had espied for them"—Ezek. xx. 6.

It is enough if we remind you that a rough map, drawn as well as they could do it from the reports of the people, was sent home. The great world was astounded at it, and incredulous, little knowing that their future geographical discourses would lead to missionary enterprise. Burton, and Speke, and Grant were sent out to explore. And when Livingstone, whose travels were more to the south, was lost to the world for years, Stanley was sent after him to search for him. That led Stanley (on a second journey) finally to U-Ganda, and to his dealings with King Mtesa, and to his sending home a now notable letter, urging England to send missionaries there—to come, and see, and conquer, as he seemed to think. Our Committee read the letters, and pondered and prayed; and while they did so, a Christian man sent £5,000 anonymously to begin the work with, and said his eye had been long upon that part of the world. Another sent another £5,000. The Committee thought the letter, which almost challenged the C.M.S. to take the work up, and the money (which afterwards rose to no less than £24,000), a clear call from God. The men were soon found to go to the front—Lieut. G. Shergold Smith, a naval officer; Rev. C. T. Wilson, B.A., an ordained missionary; T. O'Neill, an architect; Dr. John Smith, a medical man; Mr. Mackay, a civil engineer; and three artisans. Of these devoted brethren, two alone remain with us, Mr. Wilson, at home, disabled, and Mr. Mackay still holding the fort and, as we hope, shielded from the tyrant Mwanga by the arm of the Almighty in U-Ganda, and yet to be the witness for God in that sad dark land. Some have died, some have been slain by the savages, some returned disabled. One alone remains, and he is alone, yet not alone, for his God is with him. Others have gone forth with noble courage to fill up the ranks, among them that man of dauntless spirit, and wide heart and burning zeal—James Hannington. He is ever with the Lord, felled by the hand of the savage, but exalted by the hand of the Master he loved. As he lay the last—the eighth—day in his prison-but, so stuffy, so filthy, and he sometimes delirious, he said, "I can

hear no news; but was held up by the thirtieth Psalm, which came with great power. A hyena howled near me last night, smelling a sick man; but I hope it is not to have me yet." They were the last words of this Martyr of U-Ganda. The hyena had him not—the Lord took him. "To the end, that my glory may sing praise unto Thee, and not be silent. O Lord, my God, I will give thanks unto Thee for ever." Ps. xxx. 12.

And what has God enabled these men, *whom He called to the front*, to do for Him during these latest years of our good Queen's reign? He has used them to cut the way for Him into Central Africa, and establish His worship there. Men, women, and youths have learned there to "fear God, and give glory to Him" for the first time since the world was made. The Word of God in portions has been translated into their language, and many have learned to read it, and some have fed upon it, and it has become unto them the very joy and rejoicing of their hearts, for they are called by God's Name (Jer. xv.). Many have regularly gathered round the Table of the Lord to make a thankful remembrance of the sacrifice of the death of Christ; and a score and a half of them have suffered martyrdom for His Name's sake, and sung His praises joyously, like the Malagasy martyrs, as they died in torture. They have proved that the Gospel is still, everywhere, "the power of God unto salvation to every one that believeth," and that as no people are so civilised as not to need the Gospel, so none are too degraded to be exalted by it. Who can but give God praise? Who can but glorify His Name? His children there will not be deserted. The strong one armed can no longer keep his goods in peace. The Stronger One is upon him, and he struggles for the mastery, but it is in vain. The battle is the Lord's, and the victory will be His. This is one of the Lord's many new openings of these latter years. Oh! that the Church may arise in its full strength to enter in. If we tell of progress anywhere, it is to glorify Him, but to shame man, who is *so dead* to His interests, *so slow* in His cause.

What might not the Church do did she only obey the call? "To the work, Christians—to the front!"

E. L.

♦♦♦

THE SOCIETY'S EIGHTY-EIGHTH BIRTHDAY.



ON April 12th the Society attains its eighty-eighth year. Our friends everywhere will, we are sure, on that day unite with us in praising God for what He hath wrought. He hath been mindful of His own, and hath caused goodness and mercy to follow us. Not that the Society's course has been continuously marked by what is humanly called prosperity. Anxious and troublous times have often done their worst to tempt the faith of those who have conducted its affairs: a diminished income, a paucity of labourers, temporary failure of promising work, marred perhaps by unworthy labourers (though, thank God, this but rarely); loss by death of those well-called Missionary Statesmen at home, or of those who have led the van in the field; or, it may be, dark periods of persecutions, and massacres, and missionaries in danger. These things have tried and perplexed. But He whose the work is has had some wise purpose in sending or permitting them, and the cry for deliverance has been followed by the voice of praise.

It is not our purpose to go over the Society's past history now. With that we hope most of our readers are familiar, or will be through Mr. Lombe's Jubilee Papers. But we wish to introduce an interesting memento of the past,—a view of the very room in St. Ann's Parsonage, Blackfriars, where the earliest committee meetings were held, and the first two missionaries, Renner and Hartwig, received their instructions prior to sailing for Africa.



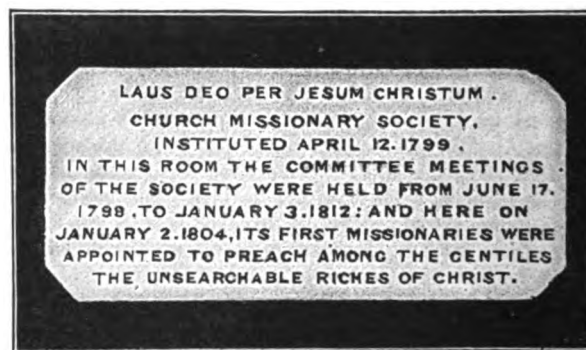
LIBRARY IN ST. ANN'S RECTORY, BLACKFRIARS, WHERE THE FIRST C.M.S. COMMITTEE MET, 1799 TO 1812.

If a comparison of material structures might be taken to show how God has blessed us, it would suffice to glance from this picture to the pictures of the C.M. Houses in the *GLEANER* for January, 1885, and to that of the present large Committee-room in July, 1886. But progress in the Lord's work must not be measured by bricks and mortar.

Looking upon this picture, we may almost fancy we see sitting there the grand men who, under God, called the Society into being. John Venn, who was in the chair at the inaugural meeting on April 12th, 1799; Thomas Scott, the Commentator, and first Secretary of the Society; Josiah Pratt, who succeeded Scott as Secretary in 1802, and held the office for twenty-two years; John Newton, once slave-dealer, but then a faithful minister of Christ, and author of "How sweet the Name of Jesus sounds," and other hymns dear to the hearts of God's people everywhere; William Wilberforce, whose life work was to set free the slave, and give the Gospel of liberty to the heathen; Henry Thornton, the Society's first Treasurer. What would have been the emotions of these revered men could they have foreseen the result of their labours as we see them now?

Just think, especially, of the discouragements under which these holy men laboured. The coldness and apathy of the Church at large; the feeble response to their appeals for funds, which for the first three years totalled only £911, in the fourth year amounted to £978, not reaching four figures till 1805, when the income stood at £1,682. Their inability for three years to find men, and then only two, willing to carry the Gospel to the dark places of the earth. Then the difficulty as to where they should begin, the question not being then as now, *Where shall we go?* but, *Where can we go?* Doors were closed on every side. No missionary could enter India. Japan and China were fast sealed

by national edicts against teachers of foreign religions. Of Africa but little was known, save that it was the "white man's grave." Then there were those who shook their heads. Even in these days there are some—always, however, to be found among the ill-informed—who look askance if Missions are mentioned. But the name of this kind was legion in the early days. What in the face of all this would these men have said could the present have been revealed to them? Not to mention the Society's operations at home and abroad, what would they have said of public interest in Missions being so awakened as to culminate in the "F. S. M." in the provinces last year, and in London this year? Would they have said, Impossible! Their faith would not have permitted that. They would have said, we are sure, as we say now, "Not unto us, O Lord, not unto us: but unto Thy Name be the glory."



TABLET IN THE LIBRARY OF ST. ANN'S RECTORY. (See Picture above.)

"WHAT OF THE NIGHT?"

Isaiah xxi. 11.

WATCHMAN, what of the night?

The night-clouds break away :
On the far mountains streaks of light

Foretell the spring of day.

Watchman, what of the field ?

The Cross is battling on :
They close in fight, the foemen yield :

God speed the lingering sun !

O watchman, sound the blast !

He comes whose right it is ;
Our weary watch is almost pass'd,
The victory must be His.

Charge, brothers, one and all,

Beneath the Captain's eye ;
Charge, hear ye not His trumpet call ?

Conquer to-day, or die.

Through ranks of friends and foes

The pealing summons ran ;

And lo, the hosts of God arose

As rises up one man.

Forward in His great Name !

The twilight hour sufficed ;
The kingdoms of this world be-
came

The kingdom of the Christ.

1886.

E. H. EXON.

MEDICAL WORK AT DERA GHAZI KHAN.



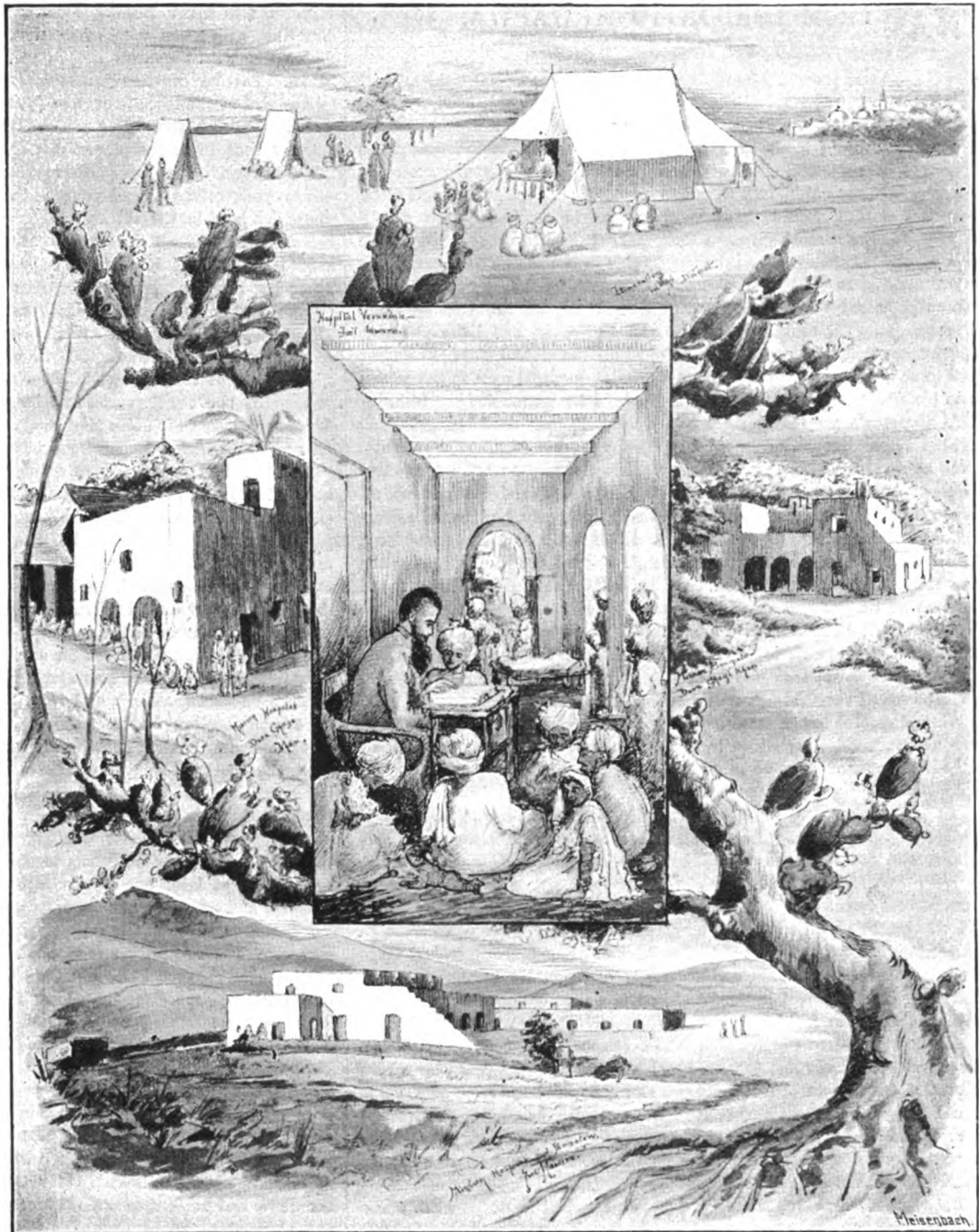
UT little mention has been made in the GLEANER of the Mission at Dera Ghazi

Khan. If our readers will look at a map of the Punjab they will see, between the River Indus and the Suliman mountains, a long strip of flat country called the Derajat, which forms the frontier district of British India. This name Derajat signifies "the camps." The three chief places in it, Dera Ismail Khan to the north, Dera Fateh Khan in the centre, and Dera Ghazi Khan to the south, on the borders of Beluchistan, being the "camps" respectively of three Khans or chiefs—Ismail, Fateh, Ghazi—who once divided the country between them.

Although the C.M.S. has had Missions in the Derajat since 1861, no missionary work had been begun until eight years ago among the Beluchis. But in 1879, in response to an earnest appeal by the late Rev. G. M. Gordon, who had long desired that the Gospel message should be carried to this neglected people, the C.M.S. resolved to enter the field, and appointed the Rev. A. Lewis and Dr. A. Jukes to begin work at Dera Ghazi Khan. This step was intended to be preliminary, if God should so direct, to an advance to Quetta, on the borders of Afghanistan.

Dera Ghazi Khan was reached in April, 1879, and soon Dr. Jukes had his hands full. For three months there was but little time for anything else besides treating the sick, and, of course, the preaching to them as they were daily assembled in the tent or bungalow.

Owing to the extreme heat of the summer, the temperature often rising to 100° in the missionaries' bungalow, it was found necessary to go for the hot season to Fort Munro in the Suliman mountains, sixty-five miles distant, and here as well as at Dera Ghazi a small hospital was built. Both places have since been open the greater part of the year, the needs of the patients being attended to by Dr. Jukes and his Native assistant, Dr. Najin-ud-din. During the seven years the hospitals have



THE BELUCH MEDICAL MISSION, DERA GHAZI KHAN.

1. (Top picture) Dr. Jukes itinerating: the tent pitched; 2. (left hand picture) Mission Hospital, Dera Ghazi Khan; 3. (right hand picture) Mission Bungalow, Dera Ghazi Khan; 4. (centre picture) Verandah of Hospital, Fort Munro: the Patients assembled; 5. (bottom picture) Mission Hospital and Bungalow, Fort Munro.

been in existence 293 in-patients and 29,055 out-patients have been treated, for the most part with great success.

Besides hospital work, Dr. Jukes spends some part of each year in itinerating, and at such times the dispensing tent is crowded by sufferers, all eager to avail themselves of the doctor's skill.

The more directly spiritual branch of the work has been carried on by the Rev. A. Lewis, and a Native clergyman, ordained in 1883, the Rev. M. H. Izhaq. A little church has been erected in the bazaar, and here the small band of Native Christians, fifteen in number, meet to be built up, and the heathen are invited to enter and hear the Gospel preached unto them.

FROM LONDON TO MPWAPWA.

*Letter from Dr. Pruen.*MPWAPWA, EAST AFRICA,
Nov. 6th, 1886.

LEFT the East India Docks on May 12th. Several of my old friends came down to see me off, and amongst them six Bartholomew's men. So we had a prayer-meeting in my cabin, and then it was good-bye. I went second class, and found there another man also going out as a missionary to the Scotch Nyassa Mission. I had a very happy time aboard, and was allowed to take the service in the saloon on the Sunday mornings, and in the second class cabin in the afternoons. Many of the sailors promised to come, but they turned shy at the last moment. However, they sat round the skylight of the cabin and listened there. I had opportunities of speaking to almost all the second class passengers and some of the crew. There was a Christian medical man in the saloon who frequently came to my cabin to read. I learnt much from him.

At Capetown we transhipped to the Mozambique mail boat, a much smaller vessel, but very comfortably fitted up. We caught the Atlantic swell as we steamed out of Table Bay. I had begun to get accustomed to the rolling, but my two mastiffs, Leo and Juno, did not at all appreciate it. Juno's kennel was not lashed properly, and came careering about the deck. Happily we secured it before any damage was done. A few days' steam brought us to Natal, where I saw the Zulus for the first time. A fine set of men they looked. The Kaffirs came aboard here, as well as at the other ports, to unlade the cargo. You have no idea how well their ornaments suit them. An Englishman would look bad enough with thick brass rings on his limbs; but these Natives they suit admirably, and they show exceedingly good taste, their legs resembling pieces of very old oak with polished brass fittings.

We had service in the saloon on the Sunday morning, but did not get one in the second class saloon in the afternoon. I had opportunities of talks with most of the officers on this boat.

At Mozambique we transhipped to the British India boat, on which was a missionary returning home invalided with a bad neglected abscess. I was asked to see him, which I did, and recognised in him an old school-fellow, who for some years had been out in the Mission field in the Universities' Mission to Nyassa, and who had partially lost his sight from disease acquired out there [Rev. W. P. Johnson].

I was rather surprised to find how the Natives at these ports were, to judge from the conversation of the white men [Portuguese], looked upon almost as inferior animals, and certainly occasionally treated as such. Marching down a street in one of the ports was a detachment of soldiers with the band in front. Ahead walked an official with a stick with which he belaboured the Natives who remained in the street, although there was plenty of room for band and Natives too. Coming near where I was, he struck an unfortunate woman who had unexpectedly come round a corner, and was quite out of the way of the band, as she walked near the wall; but he omitted to come over to my side, where my mastiffs were taking up twice as much room as the woman; and he did not hit them—he did not even pull their tails.

Between Mozambique and Zanzibar we stopped at three Arab ports, Kilwa being one. In the time of the last Sultan it is said that 100,000 slaves were annually exported from this place. However much the slave trade goes on quietly now, at least this dreadful wholesale kidnapping and exportation has been suppressed. Approaching Zanzibar, we saw one of H.M.S. *Briton's* boats chasing a dhow, but I do not think they found anything in her.

Zanzibar looks rather well from a steamer. The white solid-looking houses stand out in relief against the sea in front and the green palm trees behind and on either side. Approaching nearer you see that one long road fronts the sea. Here are the principal houses: the French hotel to the north, the British Consulate to the south. In the middle is a large square, at the back of which is the Sultan's palace, which looks not unlike a large doll's house, and is ornamented with semicircular windows with alternate panes of bright blue and bright green glass. Is this the regal Oriental taste? To the north of the palace are some iron-works, and between them and the palace some waste ground, on which lie in wild profusion the remains of cannon, steamers, steam trains,

engines, and other rusting remains; behind them rising a plastered building, with green window shutters in various stages of degeneration, in keeping with the crumbling eaten surface of the once white plastered walls. This factory-like structure is the home of the Sultan's harem.

The rest of the town is composed of far inferior houses to the rather massive-looking structures which front the sea. The streets are so narrow that in many places you can touch both side walls at once. They are gutters as well as streets, as it is the custom in Zanzibar to throw your refuse out of your windows, whilst beneath each window there is a hole in the stone floor of the room which leads out into the street, and down which is poured your dirty water. A careful servant would look to see if there were passers-by before commencing to do this; but Zanzibar servants are not all careful.

Two days after my arrival the great fast of Ramadan was over, and all the Natives appeared in clean garments. The Native costume consists of a white garment exactly like an embroidered night-shirt. And very nice and neat it looks when clean. The Sultan held a reception in honour of the event, and Monday morning, early, the English went. We assembled at Sir John Kirk's, and then marched in procession to the new palace, which is not quite finished. As we entered, the band played "God save the Queen." Then we marched upstairs, and were received at the top by his Highness, who gave a hearty shake of the hands to each, after which went into the reception room—a long room with white plastered walls and a blue dado (if my memory serves me correctly), not unlike an English kitchen. The floor was covered with a thick warm carpet, with a flaring lodging-house pattern. Between the windows, on the walls, were splendid mirrors, whilst down the sides of the room were settees and chairs in velvet and gilt—very comfortable too! Presently the Sultan came in and sat on a chair of state, with Sir John on his right. Then barefooted attendants came in and brought us sweetmeats (nasty), sherbet (nastier), and then coffee in golden cups, which would have been excellent but that the cups were half filled with barley sugar. Another hearty shake of the hands and we departed.

On the Sunday I went to the cathedral—the finest building in Zanzibar [built by Bishop Steere]—and dined at Mkunazini with the members of the Universities' Mission. Well-behaved and tidy were the little rescued slave boys at the Mission. I took some of them out a walk with the two dogs, which they were half afraid of and half delighted with.

A few days later one of our missionaries, Mr. Cole, arrived from up country, and next day his *fiancée* came in the mail boat from England. They were married on the following day at the cathedral. The marriage ceremony was certainly an unusual one, for the Mission supplied the bridesmaids—twelve little black girls prettily and becomingly dressed in red and white. Could anything have been more appropriate than to have black bridesmaids at the marriage of a Cole!

A fellow-student from Islington, Mr. Wood, who had been ordained after I had sailed from England, arrived by the same mail. So we set to work hard to get all our luggage into proper sized packages of sixty pounds each, and then, having secured our porters and headmen, about seventy in all, started for the mainland, I going on the Saturday with the men, Wood on the Monday. We started by dhow at mid-day, and arrived at Saadani at sunset. With truly Oriental indifference, the captain of the dhow had neither a boat aboard to land us in, nor had he provided one at Saadani, so he grounded his dhow and calmly waited till the ebbing tide should leave her high and dry. Meanwhile it had become dark and I was getting hungry, so there was nothing for it but to swim ashore—or, rather, swim and wade—so I had to involuntarily follow the example of my brother in the China Inland Mission, and arrive in my adopted country in the native costume. I lost the dogs for a time in the darkness; but I was glad not to lose the boy who carried my clothes. Very soon I was safe in a native mud hut enjoying tea. There were plenty of mosquitos there, but they did not trouble me much; perhaps my prolonged sea sickness had impaired my flavour.

Next day I received a visit from some Wanyamwezi, who had come down with a large caravan from the interior. They came and sat in a semicircle on the floor of my room, and after having cleaned their teeth with a bit of stick broken up into fibres at the end, and tried to spoil my mud carpet by spitting on it, they commenced conversation. I could only understand one question put by the leading man. It was a natural question: "Bwana [Master], how much did your trousers cost?"

Next day we started for Mduni. Here Wood joined the caravan, and next day we started fairly for the journey up country.

It is light a little before six in the morning, and we usually started shortly after six, tents being struck, and everything packed up by that time. We have to march in Indian file, the path being very narrow, and often so hollowed in the centre, that one foot has to be placed immediately in front of the other in walking. The first fortnight we walked through continual woodland, very like an English orchard, except for an occasional cactus or palm. In places where there were many of these palms and cactuses, it very much resembled what Mr. Wood described it as, a "nobleman's park run wild." We camped in the villages, and had (at first) no difficulty in buying food—rice, bananas, Indian corn, fowls, milk, and eggs. For the first week we bought with pice = a farthing each. After that we used "cloth," almost always common American calico, called "Amerikani" or "Merikani," two yards being the standard "coin." This would buy forty or fifty bananas, or a few pounds of rice or Indian corn, or five fowls, or two or three dozen eggs. The villages, distant about ten miles from each other, and therefore a day's march apart, were all constructed in somewhat the same way. A double fence surrounds the village, and between the two fences, which are some ten yards apart, are tall shrubs and small trees. There are one or two entrances by lanes through the shrubbery, and guarded at either end by narrow doorways which can be easily blocked. Inside are the houses—low, circular, wickerwork and mud huts with thatched roofs; seldom over twenty houses in a village, sometimes not a dozen.

The country up to this point much resembled England; indeed, except for an occasional cactus or palm, you could have believed yourself to be on the outskirts of Epping Forest. Near the villages the ground was generally cultivated, mtama and sweet potatoes being the chief products. Indian corn or mtama made into a very stiff kind of porridge formed the staple article of food of our Native porters. The headmen, who had more pay, occasionally bought a goat and divided it; but they preferred our buying a goat and giving them presents of joints. The porters were unable to afford goats, but in most places were able to buy chickens to eat with their ugali (porridge). These they plucked, cleaned, and then split open and dried, giving them something the appearance of kippered herrings. Prepared in this way they would last many days. The men divided themselves into "camps" or "sets" of three or four each, and in this way saved themselves much trouble, one or two men building the hut for the night—made like an Indian wigwam, with a framework of sticks and a covering of long grass, which was as dry as straw, and nearly as strong—whilst another did the cooking.

I was very much surprised at the good behaviour of the men. Not one single case of squabbling, if one could judge from their tones and expressions. Yet they were heathen really. Mohammedans they called themselves, but I only saw one who said the prayers at sunset, which most, if not all, professing Mohammedans do in Zanzibar. Both amongst these men and amongst the Natives in the East African ports I was struck with their kindness to each other. Whatever food was given them as a present they always seemed to divide it.

The third week I had to undergo the usual initiation into African travelling—I was laid low with fever, and had to continue the journey by hammock, a very luxurious way of travelling. I was always glad when the time came for exchanging the hard camp bed (hard, at least, for fevered limbs) for the ease and comfort of the yielding hammock. Very careful the men were with their sick charge. One man ran in front of the hammock to see that there were no boughs projecting in the way, whilst in crossing the rivers, four men would go in, two on each side, and joining hands under the hammock, raise it well out of reach of the water.

One more week brought us to Mamboia, the first Mission station on the road up country. A long pull up it was for the hammock bearers. The plain must have been 2,500 feet above the sea, but the Mission house was nearly 2,000 feet higher.

The church I was unable to get to; but of the Mission work I saw something at the house. Every day the boys and young men came to the reading classes, some learning their syllables—not their letters, for some of these they cannot pronounce, as they are unable to frame sounds that do not end in a vowel; whilst others were reading out of the Gospels with Mr. Roscoe. Every evening there was Bible reading and

prayer; and one or two of the Native converts led in prayer, and of their own accord used to pray for the bwana who was ill.

Mamboia abounds in leopards. I was surprised to find how the different carnivora kept to their own districts. At one place plenty of lions, but few leopards or hyenas; whilst at another only leopards; whilst at a third, as here for instance (Mpwapwa), hyenas reigned supreme. My man had carelessly chained up my dogs on the verandah one evening at dusk, instead of taking them straight to their house. Suddenly a leopard, who had evidently smelt dog from below, and probably expected to find one of the half-starved little native dogs, jumped up in between them. There he stood perfectly motionless with surprise on his first introduction to the British mastiff. He was not left long to decide what to do, for Leo jumped on him at once and bowled him over, and then began snarling and growling; but beyond the fact that the leopard was on the ground and the dog upon him, nothing could be seen in the increasing darkness, and before the men could return with their guns the leopard had taken advantage of the dogs being chained up to wriggle away, leaving them without even a scratch.

A few days later I went on to Mpwapwa by hammock, leaving Mr. Wood at Mamboia, expecting that we should both be able to go on to Uyui in a fortnight; but it was otherwise arranged for us; and Mr. Wood is still at Mamboia, whilst I am still here after two months of waiting. [And there still, as missionary in charge, owing to Dr. Baxter's illness and return home.—ED.]

THE SOCIETY'S OLDEST MISSIONARY.

Mrs. Baker, senior, of Cottayam.

SOME of our readers may remember the "Story of Mrs. Baker, senior," in the GLEANER for August, 1885. Those who do will be glad to read the following short letter from Mrs. Baker herself, who has laboured in Travancore for *sixty-nine years* :—

COTTAYAM, Nov. 30th, 1886.

DEAR FRIEND,—With pleasure I send my Annual Report. Thankful am I to say that, through mercy, the Lord grants me health and strength to carry on this school, which was commenced in 1820. I have now forty-nine girls learning daily. Before we have prayers we have Bible-classes; after prayers the children learn their lessons with a master and school-mistress; at two I have two English classes, who can read and write nicely. The rest of the girls learn to sew and make their jackets. At five o'clock we sing a hymn, and prayers; at seven o'clock we have prayers, and the children go to bed. On one occasion I had to go to their bedroom. Three or four of them were having private prayers. Such a thing is not known amongst the families hereabouts. I am sorry to say several of my school subscribers are gone to their rest, and the funds to my school are very low. It is the Lord's work; He will help, I look to Him for guidance and direction.

I need your prayers, and remember my dear old school and me when at the throne of grace. I am, yours faithfully,

A. DOROTHEA BAKER.

A Reminiscence of the London "F. S. M."

THE Rev. E. J. Norman, Chaplain to the Workhouse in St. George's-in-the-East, in a letter dated February 16th, writes :—"Last evening after the service at the Workhouse two poor women inmates stayed behind and put into my hand a piece of paper, begging me to accept it for the missionaries. I opened it when I got to my room, and thought at first it contained a few farthings; but found instead three sixpences and twopence in coppers. One of these old women is blind, the other nearly so, and when I tell you that this must be the savings of some time, and the denial of a little tea and sugar for some time to come, I am sure you will feel with me it is a sacrifice indeed."

ILLUMINATED TEXTS MISSION.—One of the numerous Missionary Agencies quietly helping in the Master's great cause in the Foreign Field is the Illuminated Texts Mission. The work—that of painting by hand Texts in Oriental languages for adorning the walls of Mission schools, rooms, churches, zenanas, and hospitals—was begun six years ago by a lady, who carried it on unaided for four years. But two years since, the demands for cards becoming so great, it was started as a Mission under the patronage of Sir W. and Lady Muir and other friends. The missionaries of the C.E.Z.M.S., the C.M.S., and the I.F.N.S. are all indebted to the Mission for its auxiliary help, and the workers are constantly encouraged by receiving letters from India telling of the delight with which the Natives read the cards in their own language. With increasing demands comes increasing expense, "and," the originator of the Mission writes to us, "like all other Missions we need to increase our income if we are to add to the amount of help we already give to those who have left their homes to work in heathen lands." The address of the Mission is 19, Redcliffe Road, South Kensington.



AN ABYSSINIAN GIRL.

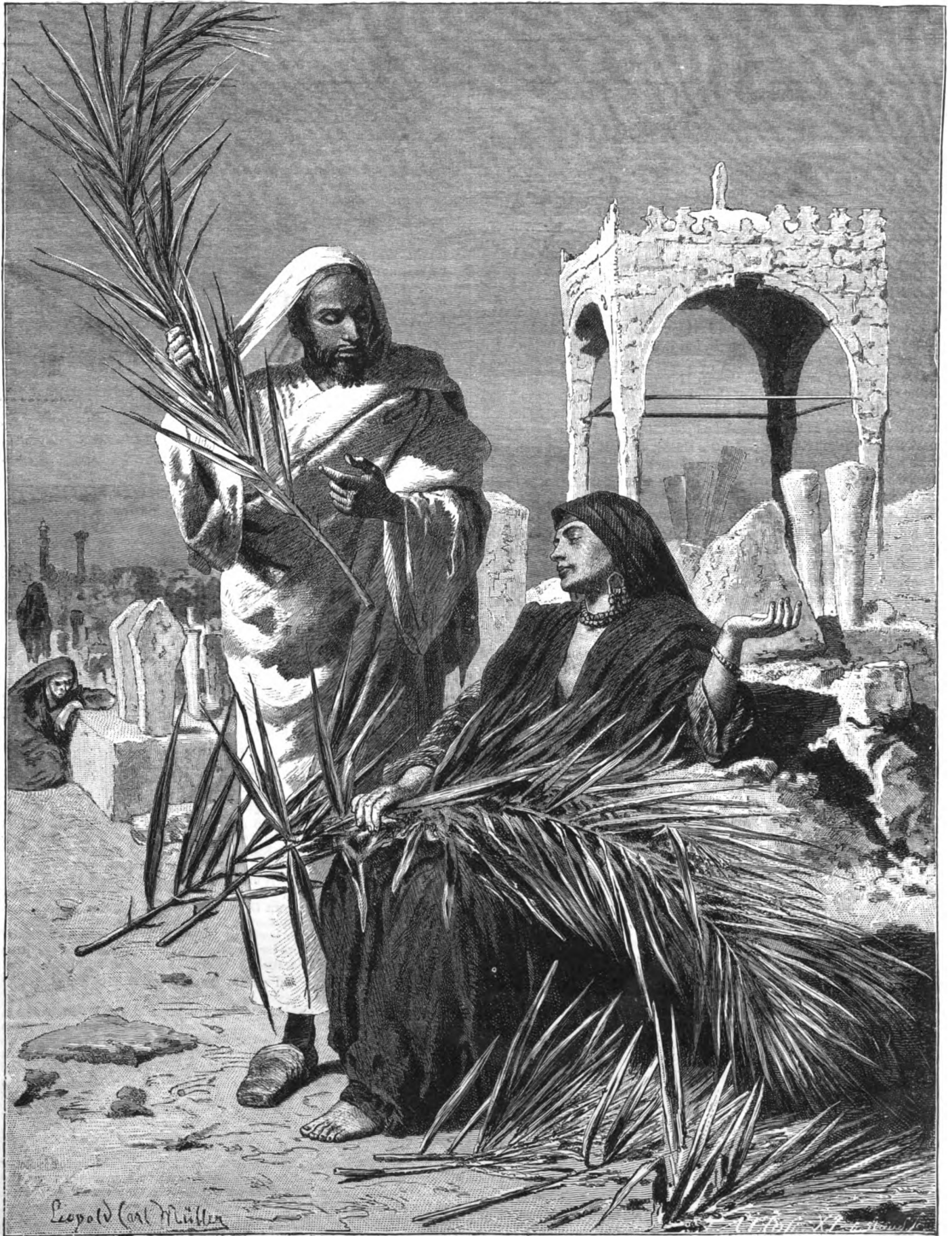
GENERAL HAIG'S EXPEDITION TO THE RED SEA.

IN the GLEANER for November last, some account was given of an expedition then just undertaken by General Haig to Southern Arabia, Abyssinia, Egypt, the Soudan, and the regions of the Persian Gulf, with a view to finding the best openings for Missionary enterprise. The General's task, so far as the first four places are concerned, has, through God's mercy, been safely accomplished, and the result of it has been communicated in a long and valuable report.

The General visited several ports on the Red Sea, both on the African and the Arabian coasts, including Suakin, Jeddah, &c.; also the African coast opposite Aden. But the most remarkable part of the journey was through Yemen, a mountainous country in the south-western corner of Arabia. The journey was made with a colporteur from Aden, and a Somali servant, four mules carrying the travellers and their baggage. The farthest point reached was Senaa, 140 miles from the coast, and 7,600 feet above the sea. Throughout the whole course traversed but little trace of fanaticism was observed, rather the people everywhere

seemed willing to listen to the truth. There was no distrust of the foreigner as at other places, and General Haig expresses his conviction that an evangelist thoroughly master of Arabic might go unmolested from village to village all over Yemen, preaching or quietly *speaking* the Gospel. He gives most interesting particulars of what he saw and heard, and speaks of many places as promising spots for the missionary to begin work.

One adventure must be mentioned. He had intended to take with him to Jeddah a large box of Arabic Bibles. On his way to Suez, at Ismailia, where he spent the night, this box excited the cupidity of a waiter, who of course did not know the contents, and who, with a porter, managed to make away with it. At Suez the General ordered a smaller packet of Bibles to be sent on from Cairo; but these were at once seized by the Jeddah custom house officials. On applying for the books, it was found that they had been sent to Mecca, the very centre of Moslem bigotry and intolerance. "I do not regret," the General writes, "this result of my attempt to introduce the Word of God into Jeddah. It may be that, in the providence of God, they will in this way fall into hands which they could never have reached otherwise."




AN ARAB CEMETERY.

MR. WIGRAM'S TOUR.

Extracts from Mr. Edmund Wigram's Letters.

IV.—COCHIN AND TRICHUR.

T Alleppey we visited the leper hospital, and both Mr. Richards and a catechist said a few words. There were poor little children as well as grown-up people, and the accommodation miserable. It is hardly more than a large shed, partitioned off, and no flooring, so that it can't be properly swept out, and the sandy ground harbours vermin. This is a Government hospital (Travancore), but I am glad to say there is a scheme for a new one. No wonder that leprosy is a type of sin.

Our cabin-boat brought us in to Cochin in good time [Nov. 18th]. Mr. Kiruwella, the C.M.S. pastor, and others, met us at the landing-stage. The church at Cochin is said to be the oldest Christian church in India, commenced in 1504 by the Portuguese who came with Vasco de Gama. Just now it is under repair, but it is a very fine building. Mr. Kiruwella's church is much smaller, but still a comfortable little place, and we witnessed there two Native weddings, the younger of the brides being sixteen years old. One of them was one of Miss Baker's old girls from Cottayam. The marriage service is the same as ours, only after it is over the bride's veil is removed, and the bridegroom fastens round her neck the marriage tali, a sort of little shield, perhaps half an inch long, with a bead cross upon it, all of gold. This tali takes the place, in the customs of the country, of our wedding-ring, that is, the latter has to be used because of the form of service, but I imagine the stress is laid by Natives of the country, not on it, but on the tali, so that the ceremony of putting it on becomes a regular part of the service. Then the bridegroom puts over his bride a fresh veil, and the marriage is concluded. Ceremonies go on afterwards at home, as in England. This party had a march in the town with tom-toms and musical instruments, and had besides a pandal erected for whatever corresponds to the wedding breakfast, I suppose, in the Christian village.

Mr. Kiruwella has a congregation of some 500 Native Christians, of whom perhaps 100 live in this Christian village, *i.e.*, a comfortably shut-off street of thirteen houses, with its well in the midst. In the evening we went to a gathering of Native Christians in Mr. Kiruwella's church, which was well filled. At the close of Father's address, and after the main part of the congregation had gone, we had a little further talk to the members of Mr. Kiruwella's prayer-meeting.

On Nov. 19th we arrived at the landing-stage of Trichur about 8.40 A.M., and were welcomed by Mr. Bishop and a good number of people besides. About mid-day we met the Native agents of the Society in Mr. Bishop's drawing-room, twenty-five of them present altogether, of whom twenty-two were men. A long and very interesting address was read by Mr. Bishop, telling of the development of the work there, its needs and difficulties, and the blessings vouchsafed.

After tiffin we visited the lately started "Middle School." The Scripture knowledge and knowledge of simple Christian doctrine here was very good, and though the heathen boys would not actually acknowledge in so many words the inefficacy of prayer to their old Hindu gods, I think their faith in them is being pretty well destroyed; and I am sure, too, that if things progress there as they promise to do, the true faith will spring up in some of them to everlasting life.

After leaving the school we went out to the open-air preaching, right in front of a row of Brahman shops, and with a huge temple at the other side of the open space behind us. Trichur is a tremendous centre of Hinduism, yet here is the Gospel-seed being scattered broadcast, and numbers of Brahmans and others hearing it; even one or two Namburi Brahmans—holiest of the holy in the eyes of the people—came and listened, and there were also dear little boys with that terrible thin cord which is the outward sign of what is binding so many tight from the perfect liberty of the children of God. "Not many noble are called." One sees it so true in this way in India, how almost impossible it seems for these noble to enter into the calling.

About a year ago, just about where we stood for the preaching, a young Nair was arrested by the message, followed the preacher or catechist home in the shades of evening, and broke caste there and then. He has since been baptized, and was present at the preaching. They

take out a little choir of Christian boys for the singing. Father and I both spoke to the people by interpretation.

Then we went down the street where the Namburi Brahmans live, at the end of which is their Sanscrit College, where they learn to repeat their Shastras and Vedas with a peculiar intonation. I suppose they didn't mind our approaching them at that hour, as it was about time for them to go and perform their evening ablutions. But it would never have done to have touched them. Mr. Bishop gave some picture leaflets away to them, which had to be done by throwing them into their hands, not actually presenting them. Through Mr. Bishop, Father did a little catechising.

"What do you study in your College?"

"Shastras and Vedas."

"What are they?"

"Our holy books."

"And do you get much comfort and help out of the study of them?"

"Oh, yes!"

"Then will you let me come and study them too?"

"Well, no!"—they couldn't do that.

"What! you find comfort and help from your holy books, but you won't let others share it with you? Here is our Holy Book" (producing a Bible), "and we derive very real peace, and comfort, and joy from our study of it. We study it very carefully; and we want every one to know it and find in it that which we find. I think it is worth considering which is the more likely to be the true one, the book which shuns the light, or the Book which seeks it."

These Namburi Brahmans are the great landowners of these parts, a kind of priestly nobility, and almost worshipped among the people.

On Sunday Father preached to the Native congregation in the morning. In the afternoon Mr. Bishop told his Sunday-school something of the U-Ganda tilings, which had arrived on the Friday. In the evening Father preached in English in the church, and we had a celebration of the Holy Communion, after which there was the Native service, at which I gave the address—an evangelistic one.

For Prayer:—*Alleppey*—Work among lepers, &c. *Cochin*—The Native congregation and its pastor. The Prayer Union, and the active work connected with it. *Trichur*—The Christian Church, especially those lately brought out or helped, in the "Mission" held there or in other ways. The Zenana girls' schools, and all the Zenana work. The work among the heathen—the heathen boys in the Middle School.

THE MISSION FIELD.

EASTERN EQUATORIAL AFRICA.

THE East African mail which arrived on March 14th brought letters from Frere Town, Mambaia, and Mpwapwa, but none from the further stations. From Frere Town Bishop Parker was preparing to start for the Chagga and Teita Missions. Miss Harvey was quite well again, and attributes her speedy recovery, under God, to the kindness of the ladies of the Universities' Mission. From Mambaia Mr. Wood writes that all was well, and from Mpwapwa Dr. Pruen gives the welcome news that that Mr. Cole was making progress, slowly, but surely.

A few hours after the arrival of the mail, a telegram came from Zanzibar stating that letters had arrived from U-Ganda, dated Jan. 24th: all well, but the converts still in hiding. It is welcome indeed, and wonderful, to get such recent news. Of course the letters will not be received for some time.

A LETTER from Mr. Mackay to Mr. Hooper and Dr. Pruen has been sent on by them to Mr. Ashe in England. It is dated Sept. 28th, three weeks later than the letter to the Society mentioned in our last. He says, "Some teaching is going on. I have visitors every day, and with some I have read and re-read two or three of the stiffest books in the New Testament. Now and then I have a fair number collected, and we have a prayer-meeting or an address. . . . I have not seen the king since Ashe left. . . . Let us have patience. We shall yet see the salvation of our God."

NORTH INDIA.

MR. WIGRAM and Mr. E. F. E. Wigram have had a successful journey through the North India Missions. They arrived at Jabalpur from the Bombay Presidency on New Year's Eve. Thence they visited Allahabad and Benares, and then proceeded to Calcutta; afterwards to Krishnagar, Santalia, Gorakpur, Lucknow, Agra, Meerut, &c.; thence to the Punjab. They were to start from Bombay for China on March 18th.

SOUTH INDIA.

THE Tinnevely Christians have been deeply touched by the accounts of the martyrdoms in U-Ganda; and they resolved to devote their Christmas offertories to the U-Ganda Mission. The contributions amounted to £80, which have been sent to England, with a letter of brotherly sympathy addressed to the Christians of U-Ganda, and signed in behalf of the Native clergy and people by the Rev. Jesudasan John.

THE Rev. H. J. Schaffter, Principal of the C.M.S. College in Tinnevely Town, mentions a special encouragement which cheered them last year [1886]. In June, 1885, a Brahmin undergraduate of the College was baptized. To escape persecution he had to be sent to Madras, where, for six months, he remained under Mr. Sathianadhan's care. Hoping all trouble was at an end, he returned to the College, when he suddenly disappeared, no one knew how or where, until it was found that he had been forcibly taken home by his heathen relatives. "The plans made to draw him back," Mr. Schaffter writes, "made us faithless ones tremble. Many are too bad to mention; but imagine the strain to the young convert's faith, when a Christian of high caste, who had been a catechist of another Society, was brought to him and advised him to yield to the storm, pray to Christ in the heart, and put on the sacred thread and marks just to please his parents!" After four months of literal incarceration, he again escaped, and is now reading in the College, where he is a mighty testimony by word and life to the power of the Saviour.

CEYLON.

THE Rev. J. Allcock, of the Singhalese Itinerancy, Ceylon, writes that one of the most important events of the year has been the completion and dedication of a new church at Hangurunkete, which has been built and furnished at the sole expense of a wealthy Native Christian, Mr. C. H. de Soysa, at a cost of about five thousand rupees. "The building is situated on the western slope of a hill called Deyatalawa, and is visible for many miles."

The same letter refers to a school feast in the "historical and idolatrous city of the old bo tree, Anuradhapura, when nearly two hundred men, women, and children met together to commemorate the Nativity of the Son of God." "Idol and tree worship," Mr. Allcock writes, "seem to totter, and who can tell how soon the Word of God will be fulfilled, when 'A man shall cast his idols of silver and his idols of gold to the moles and the bats'!"

WE regret to report the death, on Jan. 1st, of the Rev. D. Jayasinha, Singhalese pastor at Cotta, Ceylon. He was ordained by Bishop P. C. Claughton in 1868. The Rev. R. T. Dowbiggin writes, "He was a true pastor and shepherd, and loved the flock. He leaves us all a bright example of faith and patience, and of unwearied labour among his people."

JAPAN.

WE ought to have mentioned before that Bishop Bickersteth has appointed as his Archdeacon the Rev. Herbert Maundrell, C.M.S. missionary at Nagasaki.

NORTH-WEST AMERICA.

AN interesting testimony to the value of missionary work among the Indians of North-West America was given in the *New York Herald* recently in a communication from Colonel W. R. Gilder, who is at the head of an expedition to discover the North Pole. The message was dated York Factory, Dec. 10th, and stated that he would be detained there until after Christmas, owing to the refusal of the guides to start on a journey before they had partaken of the Christmas Communion.

BISHOP BOMPAS of Mackenzie River has been much encouraged by the reinforcement lately sent to him, viz., the Rev. C. G. Wallis and Mr. J. W. Ellington, who reached Fort Simpson on Mackenzie River in August and September, as also Archdeacon McDonald on his return to the Diocese. On Aug. 29th the Bishop admitted Mr. Ellington to deacon's orders, and also Mr. D. N. Kirkby (a son of Archdeacon Kirkby), who has joined the Mission from Winnipeg. On Sept. 21st a Synod of the Diocese was held, at which the Bishop and five clergymen were present (those just mentioned, and the Rev. W. Spendlove), being the largest number ever gathered together at one time in the largest diocese in the world! Archdeacon McDonald, Mr. Wallis, and Mr. Ellington have since gone forward to the Tukudh Mission in the farthest North-West.

NORTH PACIFIC.

THE annual letter of the Rev. C. Harrison, of Massett, in Queen Charlotte's Islands, is a record of hopeful and important work. Besides the services on Sundays, every night of the week, except Saturday, was taken up with classes and meetings of various kinds. Eighty Hydahs, adults and children, have been baptized, making a total on the baptismal register of 178. There are 30 members in the catechumen's class; and 23 have been confirmed by Bishop Ridley. No less than 100 blankets, value 5s. each, were contributed on one Sunday by the congregation towards a new church.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBDIN.

Infant Lesson.

[No passage to be read, but all verses of Scripture to be repeated by class after teacher, and Ps. ciii. 13 to be repeated before, after, and during the lesson till children thoroughly know it.]

Great care must be given to opening illustration, as the success of the lesson depends on it. Teacher may vary it to suit children's surroundings. Need not select a real danger, an imaginary one often more terrifying to a child, but must describe it from child's point of view. Teacher will fail if a laugh is produced, will succeed if children grow grave and round-eyed, and are relieved by father's care.]

Father takes little girl out, carries her over crossings, stops for her to see organ and monkey; suddenly noise and shouting, hideous figure with staring eyes comes along on truck, men with painted faces and strange clothes. Child clings to father's hand, trembles, and hides face on his shoulder when he takes her in his arms. Father comforts and carries away from crowd.

Describe some statue known to children, failing that, picture or sign-board, and suppose little girl in her terror clinging to cold stone for protection. No use, no comfort.

I. OUR GOD.

Living, loving, kind (Ps. ciii. 13), able to help (Heb. vii. 25); (Ps. cxv. 3).

II. THE GODS OF THE HEATHEN.

Cold, dead (Ps. cxv. 4-7). Mother took sick baby to idol, offered gold and jewels, cut herself, tore her clothes, that it might get well. Idol could neither see, hear, nor feel.

Little boy left alone with idol made grimace at it, frightened lest something terrible should happen. Nothing did, so struck it, then kicked it, never believed in it more.

Elijah and prophets of Baal (1 Kings xviii.).

How thankful we should be that we were

"Not born as thousands are
Where God was never known,
And taught to pray a useless prayer
To blocks of wood and stone."

Our God their God too, but they do not know of Him (Rom. x. 13-15). We who know must send and tell them [*Illustr.*—Oranges being given to children, one upstairs, sister runs to call him] of loving Father who helps in trouble, comforts in sorrow, loves men so much that He gave His Son to die for them.

Illustrations and Anecdotes.

AFRICAN SUPERSTITION.—A Missionary from the Congo writes as follows:—"At Nyungi I was informed that if I touched a certain stuffed shell I should die. I touched the shell. No death. 'If you put it on the ground it will kill you.' This was done. No death. 'Ah! it will not kill white men.' So having four black schoolboys with me I handed it to them. They fearlessly played with it. No death followed, and the owner rather angrily said, 'Oh, put it back and leave it alone!'"

CHINESE SUPERSTITION.—"The sun just set as we were in sight of a temple where we intended to disembark. Suddenly the boat stopped, and out from the steps floated a tiny spark of fire, then another and another till the whole place was full of dancing lights. Some floated so near that we could see they were the celebrated lotus lanterns, made of little wooden basins, each surrounded by a beautifully-made paper lotus flower. These lamps are primarily supposed to give light to the spirits of those unfortunate people who have been drowned in the lake. They are also set afloat for purposes of divination, and are intended to foretell the fate of those afar off at sea, the duration of a beloved life, or the shortening of the life of some hated rival."—*Old Highways in China.*

GOD LOVETH A CHEERFUL GIVER.—In the beautiful Island of Ceylon, many years ago, the Native Christians decided that they must have a church built for themselves. To the amazement of all, Maria Peabody, a lone orphan girl who had been in the schools at Oodoville, came forward and offered to give the land upon which to build—the best site in her native village. Not only was it all she owned in this world, but it was her marriage portion, and in making the gift she renounced all hopes of being married. As this, in the East, is regarded as an awful step, many thought her beside herself, and tried to dissuade her from her purpose. "No," said Maria, "I have given it to Jesus, and as He has accepted, you must." Maria Peabody's schooling (20 dollars a year) had been paid for years by a coloured servant in Salem, Massachusetts, whose wages were rather more than a dollar a week.—*Life and Light.*—*New York.*

IN the GLEANER for August last the Rev. E. D. Stead called attention to some pretty cards, prepared by a lady friend of the Society, printed in colours, containing appropriate texts and ornamented with scrolls bearing the mottoes "Christ My Saviour" and "Carry My Salvation," the initials of which, it will be seen, are C.M.S. Mr. Stead now suggests these cards as memorials of the recent "F. S. M." The price is 2d. each, or a packet of fifty will be sent post free for 7s. by Mrs. Claridge, 7, Cambridge Street, Norwich. The proceeds are given to the C.M.S.



WE are now able to give a table of the first Five Thousand Gleaners, arranged as before.

We only wish that many of our friends could have the happiness which we enjoy of turning over the piles of letters and applications week by week. It is not the mere number that gives us so much pleasure. It is the letters themselves, and the names sent in. Here we have a well-known and honoured clergyman; there a poor widow, or a junior clerk, or a railway signalman; now appears a solitary invalid, and then a whole list of students in a Theological College, or of poor women at a Mothers' Meeting, or of boys in an Irish Grammar School, or of Sunday-school teachers in a great Midland town. And we are pleased to see that our friends are not inviting *anybody* to join, merely for the sake of getting a pretty card. Again and again, where a list of ten or twenty names is sent, the friend who sends it assures us that every one is *really* a Gleaner, doing or undertaking to do some definite work, or at least promising to join in regular and definite prayer; and the Society's Cycle of Prayer is being used almost universally.

The First Five Thousand Gleaners.

COUNTIES.	No. OF MEMBERS.	COUNTIES.	No. OF MEMBERS.
Bedfordshire	38	Nottinghamshire (Nottingham 93)...	114
Berkshire (Reading 33)	81	Oxfordshire	24
Buckinghamshire	26	Rutlandshire	Nil
Cambridgeshire (Cambridge 33)	34	Shropshire	53
Cheshire (Chester and Hoole 131)	133	Somersetshire (Bath 36, Keynham 31)	130
Cornwall (Far Station 72)	88	Staffordshire (Wolverhampton 35)	79
Cumberland	36	Suffolk (Ipswich 62)	120
Derbyshire (Chesterfield 36)	63	Surrey (London, S.E. 199, S.W. 88; Croydon 25, Richmond 25)	483
Devonshire	52	Sussex (Barcombe 41, Brighton 43, Eastbourne 29, Hastings and St. Leonard 20)	173
Dorsetshire (Shaftesbury 21)	39	Warwickshire (Birmingham 66)	107
Durham	22	Westmoreland (Ambleside 72)	99
Essex	74	Wiltshire (Salisbury & Fisherton 18)	53
Gloucestershire (Bristol 32, Olifton 30, Hanham 28, Cheltenham 44)	197	Worcestershire	19
Hampshire (Bournemouth 21, Southampton 24, Gosport 19, Southsea 27)	136	Yorkshire (Hunslet 69, Leeds 44, York 93)	313
Isle of Wight	37		
Hertfordshire	10		
Hertfordshire (Rickmansworth 32, Watford 41)	109		
Huntingdonshire	21		
Kent (Deal and Walmer 42, Dover 23, Goodnestone 29, Rochester 27, Tunbridge Wells and Southboro' 55, Westerham 31)	378		
Lancashire (Balderstone 32, Liverpool 48, Manchester 44, St. Helen's 36, Walsley 20)	234		
Isle of Man	3		
Leicestershire	14		
Lincolnshire (Boston 66)	109		
Middlesex (London particulars will be given next month in detail)	750		
Monmouthshire	6		
Norfolk (Cromer 35, Norwich 71)	171		
Northamptonshire	35		
Northumberland	8		

The UNION is not merely binding together existing workers, but calling out fresh ones. Already, too, the UNION is being found valuable for linking in one fellowship the friends and workers in a town or parish. The branch at Chester is described as having given quite a new sense of unity and *esprit de corps* to the C.M.S. circle in that city; and one of the first results of the London "F. S. M." is the formation, by the Rev. E. A. Stuart, of a branch for St. James's, Holloway, which is to have its regular monthly meetings, and from which 149 members have been already enrolled. The enrolment, of course, is

entirely in our own books at Salisbury Square. Every individual name is duly registered before the card bearing that name is issued. But Mr. Stuart proposes to hand the cards to the individual Gleaners in the presence of them all at their monthly meetings, when prayer will be offered that the new Gleaners may be enabled to *glean* for the Master.

Some of our friends find a difficulty in using the Cycle of Prayer, from not knowing enough of the stations and work referred to in it, and not having time to study the Annual Report. We wish very particularly to recommend to them Mr. Edmund Wigram's Letters about his tour with his father round the world. Their very simplicity will be helpful to many; yet they are very full, and will instruct the best instructed too. Five Parts are already published, price one penny each. These include Ceylon, Tinnevely, Travancore, Madras, Telugu Mission, Bombay, Calcutta, and part of North India. The Five Parts will be sent post free for sixpence.

How the Work is Done.

Letters from Workers.

From a Clergyman.—I am thoroughly ashamed of myself for not having sent sooner for a card of membership of the GLEANERS' UNION—one for myself and one for my wife. I have been meaning to send ever since the Union started; but although in heart I have belonged to the Union from the first, I have not yet sent for the card.

I have been thinking what I can do, and have determined on giving a public lecture on God's Works in the Minute of Creation, taking, I think, this year the subject of spiders—for which I have prepared some illustrations. I have already engaged the mayor of the town, a Wesleyan, to take the chair, which he most kindly consented to do. I shall try and fix the lecture so that the proceeds may come into the year's accounts.

From a Lady.—Mrs. O. will be much obliged to have her name enrolled. She has the C.M. Gleaner from May, 1888. Her Gleaner's work is a C.M.S. Working Party for Ladies, monthly—held regularly for the last twenty-five years (with the exception of one month in each year), when the reading is entirely missionary information, culled from the "Intelligencer," "Gleaner," "Report," letters from missionaries, or any other interesting source of information bearing on the subject. Mrs. O. has had the great pleasure of hearing from several members, past and present, that the working parties are much more interesting than most. She has a very regular attendance of an average of fifteen ladies, and as the information is entirely missionary, she trusts that in some small measure an interest is excited in missionary work generally, besides the contributions of work to Mission Stations.

[The above is a letter to be noted. The common custom of reading semi-religious tales at missionary working parties is destructive of missionary interest and sympathy.]

A Correspondent writes:—You will perhaps be interested to hear what is being done by a Christian policeman. About two years ago he gave up smoking, putting the money saved, together with other regular offerings, into his Missionary Box. Last summer he commenced bee-keeping, and dedicated a hive and the first swarm of bees to God, offering them for sale for the C.M.S. He kept the honey separate and sold it at 1s. per lb., putting the proceeds in the C.M. Box (the honey took first prize at a local show). He has since devised a scheme for getting the working men and their families to work in the cause. He called a meeting of those who he thought would be interested, and invited the co-operation of the clergy, which was readily given, and was able in a short time to form a society, called the "S—C. M. Worker's Society," with a committee of, I think, twenty men, each of whom undertakes to visit the working people in a given district in the parish, and asks them to become members, the conditions being, either a subscription of at least 1s. per annum to the funds, or the performance of not less than a shilling's-worth of work for a bazaar or sale to be held in May or June next. More than sixty persons had joined before Christmas.

From a Lady.—I must thank you for the helpful and elegant card of membership, . . . for the Cycle of Prayer. . . . Then the Manual, with its condensed account of the various Mission fields, most useful and convenient for reference. I sincerely thank you for all these helps and every other, among them very specially Miss Nugent's valuable papers.

May I say a word about how to fill our missionary boxes. I do not uphold the plan of begging pennies, or of putting fines in them; it ought to be a privilege to give, and not something forced on us. I know I am a "regular beggar" for one thing or another in connection with Mission work, but not for my C.M.S. box—that I work for, and friends kindly give me orders for work—so when I open my box I know it is mainly the result of good, honest work, sometimes at the cost of a little self-denial in the early morning hours. I am so glad you have a GLEANERS' UNION Roll Call, for the one prayer in which those "gone before" can unite is the truly missionary prayer, "Thy kingdom come." How long, O Lord, how long!

How touching the letter from a tutor! I, as mistress in my brother's school, echo his desire that to me may be "granted the glorious honour of stirring up in many a boy's warm heart a desire to consecrate himself to his Master's service." How to begin is the difficulty! My heart is full as I read the letter, and I would only add, Gleaning brothers and sisters, pray for me!

[Another correspondent describes a plan for collecting from a Sunday-school class—entering the names of the boys contributing and the weekly or monthly payments against their names. This is good; but our friend does not seem to be aware that it is a common plan. In the Sunday School Institute's class registers there are pages specially ruled for this very purpose. The Editor of the *Gleaner* adopted this plan twenty-five years ago in his own Sunday-school, each teacher keeping an account for his scholars. The plan of merely taking occasional contributions in a school or class box, and not entering them, is a great mistake. How can it be known in that case which children are entitled to *Quarterly Tokens*.]

BIBLE READINGS FOR GLEANERS.

No. IV.

"Frankincense."

LET us glean together to-day what God's Word says about "frankincense."

It was one of the ingredients which made up the incense which was always to rise with the sacrifices. See *Exod. xxx. 34*. As you know, there was to be an altar entirely set apart for incense. The worship would have been incomplete without that golden altar and its sweet burden. Even the sacrifice was not enough without it. Whenever the daily sacrifices were being offered, other priests were appointed to carry the incense into the Holy place, that its fragrant fumes might rise to God at the same time as the smoke of the sacrifice. This arrangement made by God has a beautiful thought for all the sick and weak "Gleaners." While others are working, and while missionaries are sacrificing all, even to their lives, in His service, it is your part to complete the service by seeing that your prayer rises at the same time. It is to be lit by the fire of the Holy Ghost, and that makes it rise, and the intercession of the Lord Jesus mingles with it, so that it ascends to the very throne of God.

There is much more to say about the incense, but we will go on now to look at the frankincense. It was to be kept for God alone (*Exod. xxx. 37, 38*). It was to be laid on the meat-offering when the people brought their first-fruits to God (*Lev. ii. 1, 2, 15*). When David made all the plans for the order of the Tabernacle and the Temple service, there were people put apart for overseeing the frankincense (*1 Chron. ix. 29*). Long after this, when Nehemiah was arranging in the restored Temple, the frankincense is mentioned among the things which had a special room for them in it, and he was in great dismay when he found that the "household stuff" of Israel's enemy had filled the room (*Neh. xiii. 5-9*).

What can it mean? It is something God was very particular about. And we find it alluded to again in the Song of Solomon. The great Prince, who prefigures the Lord Jesus, is said to be perfumed with "frankincense," and, on the other hand, the Spouse, who stands for the Church, all those who love Him in sincerity, redeemed by His blood, is said to have "all trees of frankincense" in her garden (*Song iii. 6, iv. 14*).

What can it mean? I will not tell you, though I have an idea. Recall all these things about it. That it was to be offered to God alone; that it was to be given on God's part of the meat-offering by itself; that it was to be given with *all* sacrifices along with other spices which made the incense; that one offering was to have *no* frankincense with it—the sin-offering (*Lev. v. 11*); that God thought it very important; and that He gives a picture of the Lord Jesus being perfumed with it.

Can we offer anything which answers all these conditions? Think it out.

The reason I thought of frankincense was because of the New Testament reference to it (*Matt. ii. 11*). Here is its missionary thought. It is very, very striking. The Jews had been offering it to God for hundreds of years, keeping it entirely and sacredly for His worship, and now, as soon as the little Child Jesus appears, foreigners and heathen magicians come and offer Him the very thing which they considered as belonging to God alone! So that it was heathen visitors who were the first to own Him as God. Their offering of frankincense owned Him as the Lord of all the earth. Think of this, and take courage from it, for the frankincense of the Wise Men from the East is the token of the heathen owning Him as Sovereign Ruler. Search how you can unite with them, and offer it each one.

SOPHIA M. A. C. NUGENT.

MONTHLY "GLEANER" EXAMINATION.

WE are glad to say that 115 Gleaners sent in Answers to the Questions in the February number. How many of these will go on through the year remains to be seen. But why should not others come forward? They are hindered now by Rule 2, but it will not do to alter that. We

cannot have answers to February Questions coming in all the year. It would make fair adjudication impossible, as this must be done month by month.

But we propose to adopt a different plan altogether. Competitors will be allowed to begin at any time; but they must go on for twelve months before they are classed. Thus, as many of the 115 competitors who have begun as go right through the year will then have their monthly marks added up, and certificates and prizes will be awarded them. But suppose another competitor begins with the Questions on the March number given below, he must go on till March next year, and he will then receive his award on *his* twelve months' Answers. And we will give all competitors an equal chance by awarding prizes to *all* who get three-fourths marks, and certificates to all who get half marks.

We must also make a new Rule forbidding competitors to occupy more than one page of foolscap with the Answer to one Question. Some are terribly long. Also, competitors must write their name, address, and GLEANERS' UNION number, on the top of the first page of each set of Answers sent in.

The Revised Rules will therefore stand as follows:—

RULES.

1. Only members of the GLEANERS' UNION can compete.
2. Competitors will have a month in which to answer the Questions. Answers must be sent in by the end of the month; but if they reach Salisbury Square by the first post on the 1st of the following month (or the 2nd if the 1st is a Sunday), they will be admitted; but not after that. For example, the Answers to the Questions in the April number will be received up to Monday morning, May 2nd.
3. Competitors are at liberty to refer to the *Gleaner* freely, and to search in it for the Answers to the Questions. The Competition is intended not as a test of memory, but as an incentive to study.
4. Answers to be as short as possible, consistently with full accuracy. Competitors copying whole sentences or paragraphs from the *Gleaner* will suffer in marks. No answer to occupy more than one page of foolscap. Very few should occupy nearly so much.
5. Every competitor must write his name, address, and GLEANERS' UNION number, on the first page of each set of Answers.
6. Each competitor will have the marks gained by him each month credited to him. At the end of twelve months the marks will be added up. A competitor can begin his twelve months at any time.
7. Every competitor gaining half marks upon his twelve months' Answers will receive a certificate; and every competitor gaining three-fourths marks will receive a prize. Special prizes will be given to specially good sets of Answers.
8. All Answers to be addressed to the Editorial Secretary, Church Missionary House, Salisbury Square, London, E.C.
9. Each competitor must pay one shilling a year, to be remitted along with his first set of Answers.

Questions on March Gleaner.

1. Point out how the development of C.M.S. Missions in East Africa has been in accordance with the Committee's "Instructions" in 1851, and notice some indications that "the Spirit of God" does "bless" the work.
2. Mention "the different subjects of interest" in Travancore for which Mr. E. Wigram asks our prayers.
3. Give an illustration of the evils resulting from a semblance of Pagan rites being introduced into Christian worship in the Missions.
4. Mention two encouraging things in China: one a great decision, and the other a humble work.
5. Where are Deshima, Hodeidah, and Halfa, and what do we hear about them in the March number?
6. Mention a new Native clergyman, a Native clergyman just dead, a new Bishop, and a wounded missionary.

Texts for Bible-Searchers.

SUBJECT IV.—GOD'S ESTIMATE OF IDOLATRY AND IDOLATORS.

Refs.

1. It is a cursed thing
2. A god that cannot save
3. A god . . . that is profitable for nothing
4. They are vanity, and the work of errors
5. A teacher of lies
6. Fellowship with devils

Local Meetings of Gleaners.

ON Thursday, March 8rd, the St. James' Holloway branch of the GLEANERS' UNION held its first meeting. Proceedings were opened with the appropriate hymn "Where are the gleaners?" The Rev. F. H. Waller then gave an address, the point of which was that every Christian, to be like Christ, must be a missionary at heart. The Rev. E. A. Stuart gave a very interesting outline of the work of the C.M.S. since its foundation. The distribution of the Gleaner Cards of Membership closed the Meeting. The Meetings will be held on the first Thursday in each month.

The following further offerings towards the expenses of the GLEANERS' UNION have been received since last month:—Miss Matilda Hill, 10s.; Miss Porter, 7s. 8d.; Arnold M. Sharp, Esq., 6s. 8d.; Miss Bignold and Friends, 6s.; Miss Pim, 5s.; Miss Goodwin, 3s. 2d.; E. N., 2s. 6d.; Miss Collie, 2s. 6d.; Mr. Hellyer, 2s. 8d.; Miss R. Green, 2s. 1½d.; John Durrant (Railway Signalman), 1s.; besides several sums under 1s.

AT HOME.



UST too late for our last number, the public announcement was made that the Bishopric of the Church of England for Jerusalem and the East is to be revived. This Bishopric was founded in 1841, and Bishops Alexander, Gobat, and Barclay, successively occupied the see; but since the death of the latter, financial and other obstacles have prevented an appointment being made. The C.M.S. and the London Jews' Society have now voted £300 a-year each towards the support of a Bishop, who is much needed for their Missions; and the Archbishops of Canterbury and York and the Bishop of London have appointed the Venerable Archdeacon Popham Blyth, late of Rangoon (Burmah), who knows Palestine and its Missions by personal inspection. The C.M.S. Committee have most warmly thanked the Archbishop of Canterbury for carrying the scheme through amid many difficulties.

WITH much thankfulness we have to report that three more young clergymen have offered themselves to the Society in the past month, and have been accepted, viz., the Rev. James S. Collins, B.A., of Trinity College, Dublin, Curate of Parsonstown; the Rev. Cuthbert E. R. Romilly, M.A., of Trinity College, Cambridge, Curate of St. James's, Bermondsey; and the Rev. Henry J. Tanner, B.A., of Corpus Christi College, Cambridge, Curate of St. James's, Hereford. Mr. Romilly is a member of the Union of Younger Clergy for London. Mr. Tanner is a son of the Rev. C. Tanner, of Gosport, formerly C.M.S. missionary in South India.

THE Committee have also accepted the offers of two ladies: Miss E. G. Henderson, a former missionary of the C.E.Z.M.S. at Amritsar, who now goes to Sierra Leone; and Miss Mary Vaughan, daughter of the revered Rev. James Vaughan, late Incumbent of Christ Church, Brighton, who goes to Mid China at her own charges.

THE Committee are appealing for men for Eastern Equatorial Africa. Bishop Parker writes that he finds himself Bishop of a handful of invalids weekly decreasing. The Rev. W. Roper, B.A., of Worcester College, Oxford, who was accepted two years ago at the same time as Mr. Douglas Hooper, but could not then go out, is appointed to this Mission already; also Mr. David Deekes, lately a lay-helper at St. Peter's, Holloway, and a member of the C.M.S. Lay-Workers' Union for London. We hope that next month we may be able to mention others. It is hoped that the Revs. R. P. Ashe, J. C. Price, and J. Blackburn will be able to return to the Mission shortly; and that Bishop Parker will be able to go forward with a strong party—for which we need two or three more men and £2,000 in money. Can we not have both before the Anniversary?

THE C.M. Association at Trinity College, Dublin, has undertaken to support a Mission of its own in connection with the C.M.S., and it has been agreed to allot to it a district in the Fuh-Kien province, China. The Association hopes to provide men as well as money. On Feb. 25th a meeting in furtherance of the scheme was held in the College Hall, the Regius Professor of Divinity, Dr. Salmon, presiding, supported by the Provost and most of the Fellows and Tutors. The Bishops of Cork and Ossory spoke, and also the Rev. Ll. Lloyd of the Fuh-Kien Mission. On the 27th Mr. Lloyd preached from the University pulpit, the first missionary who has ever done so.

FOUR interesting conferences on the London "F. S. M." have been held at the C.M. House since the "F. S. M." week: three in connection with the three London Unions, and one a meeting of the principal local organisers and some of the speakers. The accounts from all sides were most encouraging, especially of new work initiated in different parishes and districts—new working parties, new prayer-meetings, new efforts for selling the C.M.S. publications. Many special gifts of money also have been reported. St. Paul's, Onslow Square, and All Saints', Clapham Park, have each raised £1,000 in connection with the "F. S. M." At some churches liberal special donations have been given; and at others, which had their annual C.M.S. sermons on the Sunday following the week, the collections were the largest ever known.

THE London Unions have had other interesting meetings in the past quarter. The Junior Clergy have been addressed by the Revs. Canon Hoare, W. J. Smith, A. Oates, and E. A. Stuart. The Lay Workers have had a succession of lectures and classes on the East Africa Mission, given

by the Revs. W. S. Price and H. P. Grubb, Mr. G. A. King and Mr. E. Anderson; also addresses by Cambridge men on March 8th, when Mr. C. F. Harford-Battersby, B.A., and Mr. W. S. Moule, B.A., spoke. The Ladies have been addressed by the Revs. C. F. Childe, Canon Green, Dr. Weitbrecht, and others; and they have had a course of three lectures on Missions in Mohammedan Lands by the Editorial Secretary. They have also again entertained 150 Sunday-school teachers at the C.M. House, this time from East Central London.

HAVE we before mentioned *The Mpwawas* in the GLEANER? This is a society of young men at St. James's, Holloway, founded by the Rev. T. Walker (now in Tinnevely) when curate there. It is limited to thirty members, every one of whom is bound to give a missionary address to the others when called upon to do so. Each one chooses a particular Mission as his own for study and for addresses. Some of them have given numerous addresses in Sunday-schools and elsewhere. On Feb. 15th the Mpwawas held a Missionary Conversazione, at which pictures and curios were exhibited and lectures given, and which was largely attended. The Revs. R. P. Ashe, Ll. Lloyd, A. W. Cribb, and J. C. Price, and several others, took part; also the Vicar, Rev. E. A. Stuart.

On Feb 4th a number of the past and present students at the C.M. College, Islington, as a token of their affection and regard, presented a handsome silver tea-kettle to Dr. Allan, who for thirty-three years has acted as medical adviser at the College.

SEVERAL new publications have been lately issued:—(1) A new edition of *The Victoria Nyanza Mission and Bishop Hannington*, price 3d.; (2) *Te Deum*, Mr. Sampson's papers in last year's GLEANER, price 2d.; (3) Five parts of *Mr. Wigram's Tour*, 1d. each, or the five post free for 6d.; (4) *The Plea for Missions*, Diagram of the Religions of the World, now published on a sheet for hanging up, printed in six colours, 1s., or mounted, 2s. 6d.; (5) Parts I. and II. of the *Annual Letters* of the Missionaries for 1886-7, 48 pp., 3d. each part; (6) *The Story of the Fuh-Kien Mission*, in a cheaper form, viz., the edition of 1882 in paper wrapper, 1s., or cloth, 2s. 6d.; (7) *The Western India Mission of the C.M.S.* By the Rev. H. C. Squires, C.M.S. Secretary at Bombay. 6d.

It is a great pleasure to us to announce, and our friends will be pleased to hear, that the sale of the GLEANER is rapidly increasing this year. We are printing six thousand more copies of this number than we did of the December number, an increase of twenty per cent. already. The GLEANERS' UNION and the F. S. M. have had the chief influence in obtaining this extended circulation. If our friends will now all re-double their efforts, the magazine may be pushed up into a position of wide and real influence. To assist them in these efforts, we have arranged a scale of special terms for those who order direct from the C.M. House, Salisbury Square, as follows:—

Current monthly number:—12 copies, 1s. post free; 25 copies, 2s. post free; 50 copies, 3s. 9d. post free; 100 copies, 7s. 3d. post free; or for 50 copies and upwards, at the uniform rate of 6s. per 100 exclusive of carriage. Preceding monthly number:—50 copies, 2s. 9d. post free; 100 copies, 5s. 3d. post free; or at the uniform rate of 4s. per 100 exclusive of carriage.

Forthcoming Sales of Work.

Mrs. Blenkin, Boston Vicarage, Lincolnshire. Sale April 12 and 13.
Mrs. Doherty, St. Matthew's Vicarage, Cotham Park, Bristol. Sale April 12.
Rev. W. R. Blackett, Holy Trinity, Nottingham. Sale on April 14 and 15.
Mrs. Hoare, St. John's Parsonage, Keswick. Sale in Easter week.
Rev. A. B. Burton, West Meon Rectory, near Petersfield. Sale on April 19.

Topics for Thanksgiving and Prayer.

Thanksgiving for the revived Bishopric for Jerusalem and the East. Prayer for the Bishop Designate.

Prayer for men and means to be provided at once for U-Ganda and the other Missions in Eastern Equatorial Africa.

Thanksgiving for new work resulting from the F. S. M., and for money gifts in connection with them. Prayer that their influence may be lasting in many London parishes.

Thanksgiving and Prayer for the projected Trinity College, Dublin, Mission. Thanksgiving for free offers of service. Prayer for yet more and more.

Prayer for Dera Ghazi Khan (p. 39); for Arabia and the Red Sea Coasts (p. 42); for Cechin and Trichur (p. 44).

Continued Prayer for Mr. Wigram and his son; for Mr. Mackay and U-Ganda; for the Gleaners' Union.

RECEIVED from T. E. H. £1 for the Kandyan Itinerancy in Ceylon.

THE CHURCH MISSIONARY GLEANER.

MAY, 1887.

FOR THE QUEEN'S JUBILEE.

THE C.M.S. IN 1837 AND IN 1887.

V.—NEW ZEALAND.



Ever it was true of any portion of this fair earth that "only man is vile," it is eminently so of the beautiful north island of New Zealand, first discovered by Tasman in 1642, re-discovered by Captain Cook in 1769, and blessed with the first sounds of the Gospel Maori ears had ever heard in 1814.

Physically a noble race, none were ever more truly "all lying in the wicked one," under the power of Satan. Cannibalism was their national habit. "How sweet," said Wakaroa, "will the flesh of the Rotorua natives taste along with their new kumera." And he said it in the very year of the Queen's accession. In that same year a missionary, after a battle, saw human bodies being prepared for the ovens, and bleeding limbs were thrust in his face. Vengeance was regarded as a sacred duty. Sorcery, too, reigned triumphant. For more than fifty years the Church had known of the discovery of New Zealand, and none had ever suggested that the Maori alike with all the nations had a Divine right to have the Gospel preached to him. How different from these later days of our beloved Queen's reign, when, no sooner has Stanley traced out the course of the Congo River, than the Churches vie with one another in efforts at evangelisation.

But what hath God wrought! The Maori was laid by God upon the heart of Samuel Marsden as a sacred charge, and he, obedient to the Divine calling, became its apostle; landing at Rangihua in the Bay of Islands on Christmas Eve, 1814, with a single Maori, Ruatera, whom his own heaven-taught benevolence had made his firm friend, on the following day the first hymn was sung, "All people that on earth do dwell," and the first message of the blessed Gospel was delivered, "I bring you glad tidings of great joy, for unto you is born this day in the city of David a Saviour, which is Christ the Lord." Marsden preached, Ruatera interpreted. The Church heard of it at home and rejoiced and praised God. The world smiled with cold incredulosity, and laughed at the credulity of the C.M.S. But the first seed was sown on the New Zealand shores which was in due time to vegetate. And when our Queen came to her throne, there were many signs that the work had not been in vain in the Lord. In the north "Christianity was working its way with a steady course. Many hundreds had been received into the Church by baptism." Two old chiefs, hardened by sin, resisted every overture. But already, in 1837, Ripi, the Chief of Mawhe, had yielded to the Gospel message of love, "the first man of rank who had ventured to stand forth on the side of Christianity." He had lived five years as a witness for Christ, and had found a quiet resting-place for his body, with Christian burial among that unquiet race; and this at the very time while one tribe was yet destroying and enslaving another, and deeds of cruelty and barbarism we shudder to think of were still being perpetrated.

When Samuel Marsden paid his last visit to the scene of his early labours, in that very year, 1837, he found the seed he had sown already fast vegetating far and wide, and bringing forth good fruit—"a large body of Christians in every locality he came to," evil customs and habits gradually giving way, the New Testament coming into circulation and accomplishing the sure work of God. The New Testament had been trans-

lated into Maori; 5,000 copies had been put into circulation. The word, which is the true seed of the field, was in Maori hands, and in the hearts of a little band of genuine converts, who, as "the children of the kingdom," became now the seed of blessing in the same field, and the sure pledge of a great harvest in God's good time.

And while our beloved Queen has been reigning the work has gone forward and prospered. When Bishop Selwyn landed in 1842 he said, "We see here a whole nation of Pagans converted to the faith. A few faithful men, by the power of the Spirit, have been the instruments of adding another Christian people to the family of God." We think he took too sanguine a view of things at that early date; but at any rate Christianity was rooted there; and if wars have since then desolated portions of the land, they have been carried on upon the principles of civilisation. The vanquished are not enslaved, or eaten, or treated as *mokai* (pigs). British soldiers, when Rangiriri was taken in one war, leapt from the wall among the conquered, shook hands with them, and tended their wounds, and General Cameron congratulated them on their gallantry; while they, in turn, in 1860, in another war, treated our General Taylor, who fell into their hands, with actual tenderness; a Maori soldier exposed himself to English fire to bring water to the dying man, and lost his life, and nothing was taken from the officers but their swords. Cannibalism is unknown, and has been so since 1842, save in the Hauhau apostasy; neither will the cultivated Christian Maori bear a reference to it. These and such like evidences of civilisation might be indefinitely multiplied, and New Zealand has borne witness, by one of her chiefs in England, that "it is Christianity which has made England such as she is, and New Zealand, too, so far as she has attained."

Meanwhile, it was not to be supposed that the enemy would lightly part with his stronghold. He has, as everywhere else, sown tares among the wheat, and done what he could to create confusion and retard, if not destroy, the work. In the year of the Queen's accession Romish missionaries arrived upon the scene, and entered upon the labours of others; a blight began to spread, the minds of the Natives were distracted, cupidity excited, and at length burst forth the Pai Marire, or Hauhau superstition, signalled in 1864 by the quasi-judicial murder of our missionary Völkner, he, like the proto-martyr Stephen, quietly submitting to be murdered while praying for his murderers. But the last embers of the outbreak are scarce smouldering now, if not actually quenched, and but little remains to be done to extinguish it.

In 1838 English colonisation began, at a time when already 2,000 Natives were under instruction, and hence a multitude of difficulties. The Queen assumed the sovereignty of New Zealand. A leading chief said, "The Gospel came first; we embraced it and found it good, without any admixture of evil, for it was from God. Afterwards came the Queen's sovereignty; that was also good, but it also brought some evil, for it was from man." And evil it did bring. Blunders of a scarcely honest character were made by those under authority. Godless English poured into the land; and greed of gold, reckless of the value of souls, did its work. "Is this Christianity?" exclaimed the Maori. Unchristian greed of English Christians discredited Christianity. But it served to try souls and test the work. It has come out of the fire refined, not destroyed. "There are many Hauhaus still, and followers of Te Kooti," but there are thousands of baptized Christians, many hundreds of communicants, twenty-



GIRLS OF THE SIOUX TRIBE.

seven Native clergy (forty in all have been ordained). In several large Native districts no professed heathen can be found. They build their own churches, parsonages, and schools, and use them well. The Missionary Church is gradually being absorbed into the Colonial Church. "Even in quarters where the Mission has not been able to collect large Christian churches the Natives have been humanised under the influence of the missionaries." Industry, honesty, and mutual kindness are the order of the day. A new member has been added to the comity of Christian nations. The man of learning says, "Without a miracle such an establishment of culture is impossible"; and the scientist, it is "a true miracle of our day." E. L.

A Secundra Orphan Boy becomes a Royal Page.

THE Rev. H. Lewis, who lately had charge of the C.M.S. Orphanage at Secundra, North India, writes:—

The boys in our Orphanage were honoured this year by a selection from their midst of one of their number to serve as a page to H.R.H. the Duchess of Connaught. A boy who was "honest, and would always speak the truth," was asked for, and I was thankful to be able to choose one—a bright, handsome, gentlemanly little fellow, of twelve years of age, named Dodmar, who, from my past experience of him, was likely to fulfil the requirement made.

"THE GATE OF HIS ENEMIES."

"Thy seed shall possess the gate of His enemies."—*Gen. xxii. 17.*



WORLD of pride,
Throw open wide
Your golden gates of splendour!
And let the Holy Christ come in
The cities of this world to win—
O kings, your homage render!
O world of woe,
Wide open throw
Your iron gates of terror!
And let the Consolation in
To triumph over death and sin,
And free from bonds of error.
O labour's sons,
Ye toiling ones,
Throw wide your brazen portal!
And let Him in—the Son of Man—
Your toil to own, your work to scan,
And bless with joys immortal!
O gates of doom,
Make room, make room
For Christ, the King of Glory!
He shall the world's wide gates possess,
He shall come in to judge—to bless—
And end earth's bitter story.

CLARA THWAITES.

THE SIOUX INDIANS.

THE Sioux nation is one of the most important of Red Indian tribes. No name is more familiar in connection with prairie life, whether described in traveller's story or in fiction, and in former times no tribe was more frequently on the war-path or more cruel in their treatment of those who had the unhappy lot to fall into their power. Yet they are, in their religious ideas, much like the old Athenians—full of deep religious feeling. They recognise the workings of a Divine power in almost everything: in the sun, stars, trees, and animals. As a consequence they are very superstitious, and their religious ceremonies are mixed up with the most horrible customs of self-torture. Some years ago a band came over into Manitoba, in the Diocese of Rupert's Land, from the old Sioux territories, which lay south of the border line between British America and the United States, and at the earnest request of the Bishop the Society made an annual grant of £100 towards the support of a Mission among them, which is carried on by the Rev. W. A. Burman at a settlement 125 miles west of Winnipeg. Mr. Burman had the joy of baptizing the first convert last year. The faces of the girls in the picture are true specimens of the Sioux type of countenance.

THE BLIND IN CHINA.

GLEN EARN HOUSE, CRIEFF,
March 30th, 1887.



EAR MR. EDITOR,—In consequence of your having kindly inserted my letter about the new Mission to the Chinese Blind, several very welcome offerings for this work have been sent to my care.

Now, by the kind permission of Mr. William Simpson, R.I., F.R.G.S., &c., I am able to offer for use in the GLEANER a capital picture of a Blind Chinaman which he has painted for the benefit of the Mission.*

For my own part, I have hit upon a novel talent which may, I think, fairly be utilised for so good a purpose, namely, my own Half-Century Birthday! So I AM NOW APPEALING TO THE GREAT READING PUBLIC (many of whom have kindly and cordially expressed the pleasure they have derived from my notes of travel in many lands), and I ASK THEM TO GLADDEN MY OWN JUBILEE (26th May, 1837—1887) by making me their

* It is a necessary rule of the GLEANER not to admit appeals except for C.M.S. But Miss Gordon-Cumming's is admitted as a *quid pro quo* for the picture, and in grateful celebration of her jubilee!—Ed.



A BLIND CHINAMAN. (Drawn for Miss C. F. Gordon-Cumming by Mr. William Simpson.)

almoner in thus sending light to them that dwell in darkness. I am afraid you will think this is taking rather personal ground, but you know such an occasion only comes once in a

lifetime, so it seems a pity to lose such a chance of helping a good cause.

Yours very truly,

CONSTANCE F. GORDON-CUMMING.

MR. WIGRAM'S TOUR.

Extracts from Mr. Edmund Wigram's Letters.

V.—THE TELUGU COUNTRY.



PEOPLE at Masulipatam still date things from "the cyclone" [Nov. 1st, 1864], which must have been a terrible thing. The sea burst in and rushed inland some miles, destroying many thousands of people. I rather fancy the official estimate was half a million, and that, perhaps, much under the mark. Native houses were swept down by the rush, only the more substantial European ones standing it.

At breakfast [Dec. 4th] we had three Native Christians and their wives. First, Venkatachalam Garu, Deputy Collector in part of the Kistna District Collectorate, but also doing very good work as a Christian man amongst the heathen. He is one of Robert Noble's converts. When the great cyclone came, and the sea came in and swept away Masulipatam, he and the others who lived with Noble were together in a room, the sea already up to or above their knees, and they not expecting to be saved, "Though even now," Noble said, "if it is God's will, we may be saved,"—then, as he saw the wet mark appear on the wall showing that the water was receding, "Boys, we're saved!" Secondly, of our breakfast friends, the Rev. Subbarayudu Garu, of Masulipatam; and thirdly, Anantam Garu, one of the two Native head-masters of the Noble College under the European principalship. Though not actually converted till after Noble's death, he was much influenced by Noble's love, and received much of his impressions towards Christianity through him. These two latter have married daughters of Mr. Vedanayagam, who was the presiding pastor in the C.M.S. North Tinnevely Mission until his death last year. There have not been many women converts from the upper classes in the Telugu Mission as yet, and some of the men have therefore married Tamil wives.

Sunday, December 5th.—Father preached at 7 A.M. Telugu service, when there was also the Holy Communion. I stayed at home after our heavy day and late hours of Saturday, and so missed seeing Miss Brandon's wonderful Sunday-school, to which they went after church. In the afternoon I had the five Christian boys of the Noble School for a Sunday-class. After the evening (English) service, at which Father preached, all the missionary party met at Miss Brandon's, and after the evening meal we had some of the hymns from the Christian Choir. In the churchyard we saw the graves of Noble, Ratnam Garu, and others: one stone erected to the memory of the Christians who died in the cyclone of 1864.

Monday, December 6th.—At 7.30 we went across to the Noble College. The present building was erected in memory of Robert Noble, and in the fine large hall we found gathered not only the boys of the College, but also those of two of the branch schools in connection with it. The regular thing daily is to have a portion of Scripture, a short address, and prayer, to begin the day, so this was adhered to. Father spoke and I followed: then Mr. Peel introduced to them their new Principal, Mr. Clarke, who told them a little of what he had heard of the College from others formerly connected with it, and how every one who had anything to do with it seemed to get such a love for it, and then spoke briefly, but nicely, of his hopes as to his own connection with it. After that we went all about the buildings, and saw the C.M. printing-press. As to spiritual results in the College, no actual members of it have been baptized for some time, though one of the late Rev. M. Ratnam's last chief acts was to baptize a former Brahmin pupil. But there are several who might come forward now. Mr. Peel spoke of some dozen on whom especially he had an eye. One did come to the bungalow quite the other day and actually broke caste, but the terrible ordeal of seeing his friends was too much! Anyhow, they got him away, and, I believe, restored his caste, but to what extent at his own free-will I do not know. Of five high-caste people—two girls and three boys—who have thus come to his bungalow during Mr. Peel's six years' work, only the two girls have at the time stood this terrible ordeal of their friends' visit to them. The brother of one of these girls dashed his head on the verandah floor, and finally plunged headlong on it, breaking it and stunning himself, but she remained firm.

Then one more thing—most interesting—showing that results must

not be measured simply by baptisms. Our visit to the Noble College was on Monday morning. On Thursday Mrs. Peel wrote me the enclosed, which should form part of my letter now. I can't tell you with what intense interest I read it—something indeed for thanksgiving to God—as one believes that the name of the boy it speaks of is one of those "enrolled in the baptismal register of heaven":—

You will be interested to hear that one of the Noble College boys, who was present on Monday morning, died this morning. He was ill then; but, though suffering great pain, dragged himself to school that morning for the last time. He was a Brahmin, and very clever. His conduct was always very good, and for some time my husband and Anantam Garu have been quite satisfied as to his faith in Christ. On Tuesday evening Mr. Clarke went with Mr. Peel to the boy's house, and he testified before them both that he was not afraid to die, but was trusting only in Jesus for salvation; and the same last night when my husband and Anantam Garu saw him again. So we cannot doubt that, though his name has never been enrolled amongst the members of the Church on earth, he has been admitted to the Church above, and is now at rest.

At Ellore, Mr. Browne said some of the boys who are under the Government free age would gladly come out and be baptized if they could. One little Brahmin, of twelve, he spoke of who came imploring baptism, saying, "If you don't do it to-night it will be too late," or words to that effect. I fancy it was that night that he and the Rev. G. Krishnayya were up all night with the boy, obliged to refuse his earnest request. Next day the parents got hold of him, and Mr. Browne has not since been able to hear anything about him. He told me afterwards that the Brahmins will sometimes administer drugs to a person expressing a desire for Christianity, which make him permanently mad. Still, how much better it must be for these little fellows to make a bold confession of Christ to their friends, even though it may cause them the loss of life itself—or the above, which seems almost worse perhaps—than that they should attempt to wait quietly till they are older, and the opportunity slip by, so that they are lost to Christianity.

Friday, December 10th.—After dinner we started in palanquins for Raghavapuram; Father in a leaky one, and the rain came in largely. Mr. Panes had come to meet us, and he rode. It is twenty-eight miles; three stages for the bearers. In each stage there are two sets, six carrying, while six run with the palanquin, a thirteenth carrying a torch. In a palanquin you can lie down, and I slept splendidly. A tonjon is much the same, only it is a kind of covered chair, in which you sit.

Saturday, December 11th.—Arrived about 4 A.M. At breakfast we had the pastor, Stephen Garu [since dead from a snake-bite]. Saw an old man (Venkayya), the first fruit at Raghavapuram. After much searching, conviction of sin, and prayer to the true God, whoever He was, to reveal Himself to him, he heard a missionary (Mr. Darling) preaching in a village, and settled that this was the religion he wanted. So he put himself under his instruction, though he had to come for it weekly the twenty-eight miles to Bezwada; and then on his return home he taught the people at Raghavapuram what he had learnt. The result was, that when Mr. Darling came to baptize him, he baptized seventy others with him. This was the beginning of the Raghavapuram work. Raghavapuram is now the centre of one of the C.M.S. Telugu districts, the other centres being Masulipatam, Ellore, Bezwada, and Dummagudem.

Sunday, December 12th.—Father preached to a fine congregation on 1 John iv. 16, and we had close on 100 altogether at the Holy Communion. Numbers had come in from the district. Mr. and Mrs. Panes took me round afterwards to see some 200, I should think, sitting down in the compound to their curry and rice. In the afternoon I went with Mr. Panes to the Sunday-school in the village. Besides children the inquirers come to Sunday-school, and to avoid jealousy, instead of the classes being first, second, third, they are Gospel-class, Joy-class, Obedience-class, and so on; seven in all. I gave an address there. Before this, at the bungalow, the heathen munsiff (i.e., the chief man) of a village near had come and presented Father with an English Bible! to remind him afterwards that he had seen him. This man is very eager to get educated, and has bought a slate, &c., and put himself on a level with the village school-boys. Father preached from his new Bible in the evening. When he received it from the munsiff, he took the opportunity to give him a Telugu Bible in return—a good big one. He appeared, while we were at the Sunday-school, with the Bible under his arm. After it was over came the afternoon service, with the baptism of twelve adults and seven children. Mr. Panes baptized the adults, Stephen Garu the children. Father preached from the last four verses of Isaiah xl.

I ask for special prayer and thanksgiving for the Telugu Mission.

"JOYFULLY READY."

The Story of Harry MacInnes, sometime Secretary of the Cambridge University C.M.S. Union.



NE of the most beautiful and comprehensive petitions in our Prayer Book occurs in the Collect for the Twentieth Sunday after Trinity, "That we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done." An interesting commentary on, and illustration of this petition is given us in a little book entitled, *Joyfully Ready; a Sketch of the Life of Harry MacInnes*.

Even the work of man demands readiness. The servant who would thoroughly perform his master's business, the soldier who would respond to his captain's call and carry out his commands, must have had some previous training and practice. How much more is it so with the work of the Lord! Those only who hearken to the call of the Divine Master, and enter in at the door He opens for them, are ready for a further call, and as each call comes and is responded to, the servant is fitted for something further, and is "joyfully ready" for whatever summons shall come to him.

So it was with Harry MacInnes. Brought up by Christian parents, with the examples of grand-parents and great-grand-parents before him (his great-grandfather on the mother's side was the first Sir Thomas Fowell Buxton), and surrounded by many privileges, he might have been thought ready indeed to work in Christ's vineyard. But all this was of no avail until the Master's first call, "Come unto Me," had been obeyed, and the open door entered which is set before all who hear the Gospel message.

It was not until his seventeenth year that he had consciously done this. Throughout a bright, happy boyhood, both at home and at school, and afterwards in the midst of no light temptation on board ship as a naval cadet, the hand of the loving Father was manifestly upon him, keeping, restraining, and drawing him gently on to his soul's true rest. Of his sea life, before even he had consciously decided for Christ, this was the testimony given concerning him:—

He did stick to his colours, and he was a great help to all on board in the way of example. Always firm and consistent, he never allowed himself to take part in or countenance anything which was in any way contrary to his principles.

When the first step had been taken he was "joyfully ready" to advance further. Owing to his condition of health the navy was given up, and in October, 1882, he entered Trinity College, Cambridge, and at once took his stand as a soldier and servant of the Lord Jesus Christ. He not only engaged in work among the poor as far as his studies would allow, but did all in his power to help and to influence for good those of his own standing.

In 1882 and 1883 Harry MacInnes attended the July Convention at Keswick, and there obtained much help in his Christian course. On the first occasion he wrote:—

I see much more distinctly now what a real Christian's life ought to be; and I do trust and pray that I may have strength to act as God would have me.

After the second he wrote:—

I cannot say how much I was definitely helped during the week. I hardly like to say much, as we must "be doers, not hearers only," but I am sure God is going to keep me.

The door of service that now stood open before him was joyfully entered. In August, 1883, he joined a party of young men who assisted Mr. Arrowsmith in his services for children and young people at Scarborough. Here he was ready for anything, from helping the little ones to prepare the seats and the "pulpit" for the meeting with their spades, to winning the confidence of boys in quiet talk, or sharing with a friend the responsibility of the smaller service held

on the north shore. With many of the boys he met there a correspondence was kept up until his death. At Cambridge he was indefatigable in carrying notices of missions, meetings, &c., round to the undergraduates, a work requiring great boldness, tact, and patience. He lost no opportunity of speaking a word for the Master, or giving a helping hand in work for Him. The influence which his holy and consistent life, together with his frank, genial, and loving spirit, exercised upon all who were round about him can hardly be estimated.

His future he left in the hands of the Lord. He was already working for the cause of Foreign Missions as Secretary of the Cambridge University Church Missionary Union, and his thoughts turned towards a missionary life. But he looked for God to open the door for him.

And God opened a door—but not of service on earth. The next definite call was to be, "Come up higher!"

The last long vacation was spent abroad with his mother. He went about armed with leaflets and pictures for old and young. He dropped a word here, and a letter there containing the good seed of the kingdom. His last hymn sung on the mountains with his brother was one often joined in at Scarborough: "We are volunteers in the Army of the Lord." His last motto-text, repeated only an hour or two before his death, was, "I will be glad in the Lord."

While ascending a mountain path there was a sudden slip, and in a few moments the faithful servant had entered "into the joy of his Lord"—the dead face expressing, as his brother said, "not peace, but joy," and thus bearing "last witness for his God." His mother writes:—

All through that evening and night the words came as if by a voice: "And he laid His right hand upon me, saying, Fear not; I am the first and the last, and the Living One; and I was dead, and behold I am alive for evermore; and I have the keys of death."

So it was; He who "openeth and no man shutteth" had opened to Harry MacInnes a glorious path leading right up to the heights eternal. And the youthful feet had gladly entered upon and followed it, and when the last supreme step was at hand he was "joyfully ready" for the Master's immediate presence.

What does this record of a bright young life say to those interested in missionary work?

It says, first, that there can be no true service for the Lord until His first call has been heard, and His mercy offered through Christ has been accepted.

It says, secondly, if the Lord needs any one's service, He will make the way plain before that one. And then may He forbid that any one should seek to hinder it.

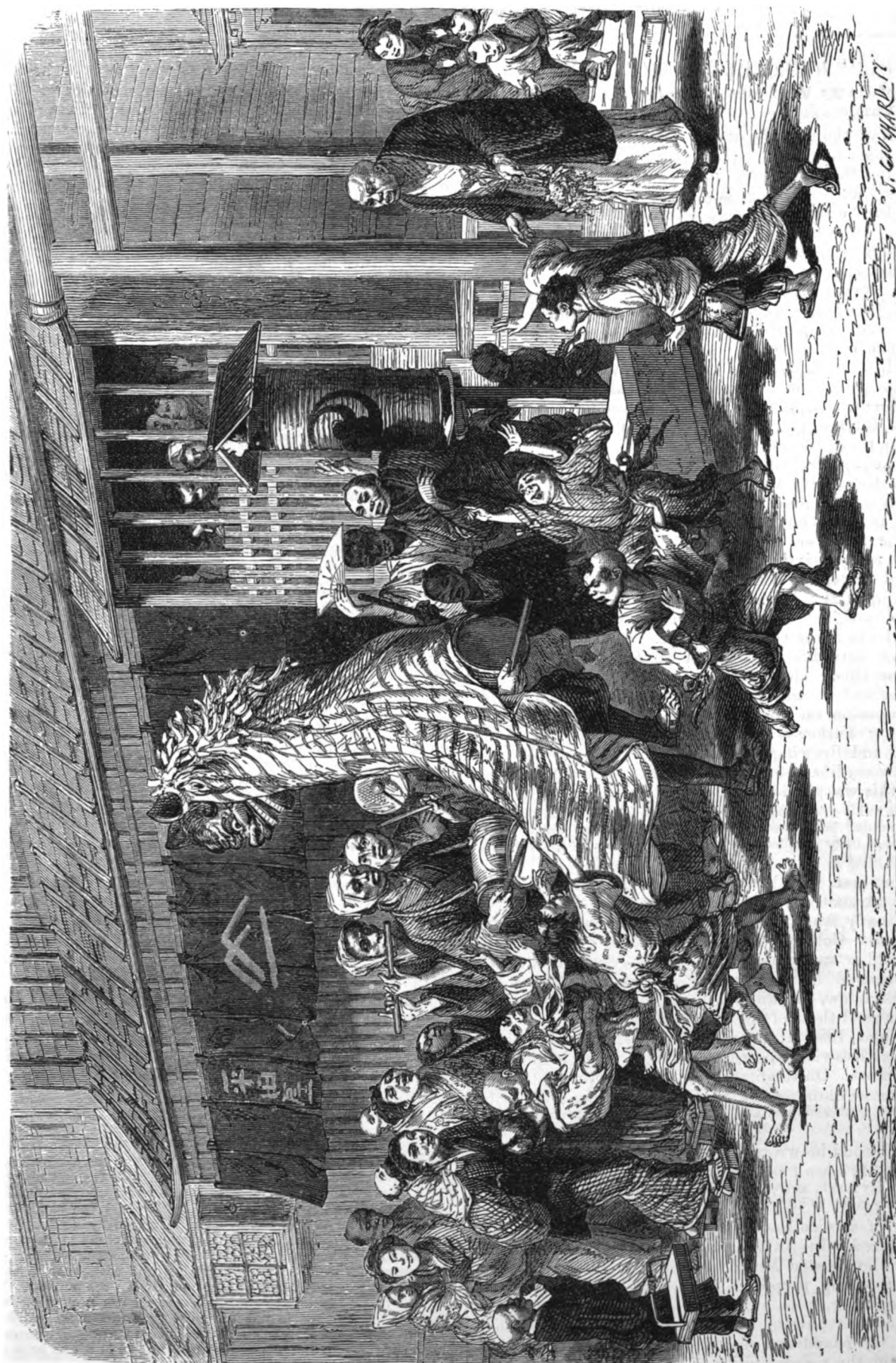
It says, thirdly, that it is the Lord who appoints the worker's time of rest. When the celestial doors stand open to receive him, should we grieve that the sword and the sickle fall from the hand and the labourer enters into his reward?

SARAH GERALDINA STOCK.

ANOTHER JAPANESE FESTIVAL.

(See picture on next page.)

IN the GLEANER for December last a picture was given of a Japanese matsuri, or religious fête, held to celebrate the birthday of one of their gods. This month we give another of a similar kind. In Japan, as in China (see GLEANER for February), the belief is held by the Natives that their gods, or kamis, occasionally need some form of entertainment to cheer them in the dull monotony of their existence. In China, as the February GLEANER explained, set plays, of an elaborate kind, some of them lasting several days, are performed in the temple theatres built by wealthy Chinese merchants for the purpose. In Japan the kagura, or theatrical exhibition, is on a less pretentious scale, the Japanese deity being, to judge from the picture, more easily diverted than his Chinese brother. The kagura in Japan was first introduced to please the sun-god, and attract him from a cave in which he is said once to have hidden himself during an eclipse.



A KAGURA (THEATRICAL EXHIBITION) ON ITS WAY TO ENTERTAIN THE GODS IN A JAPANESE TEMPLE.

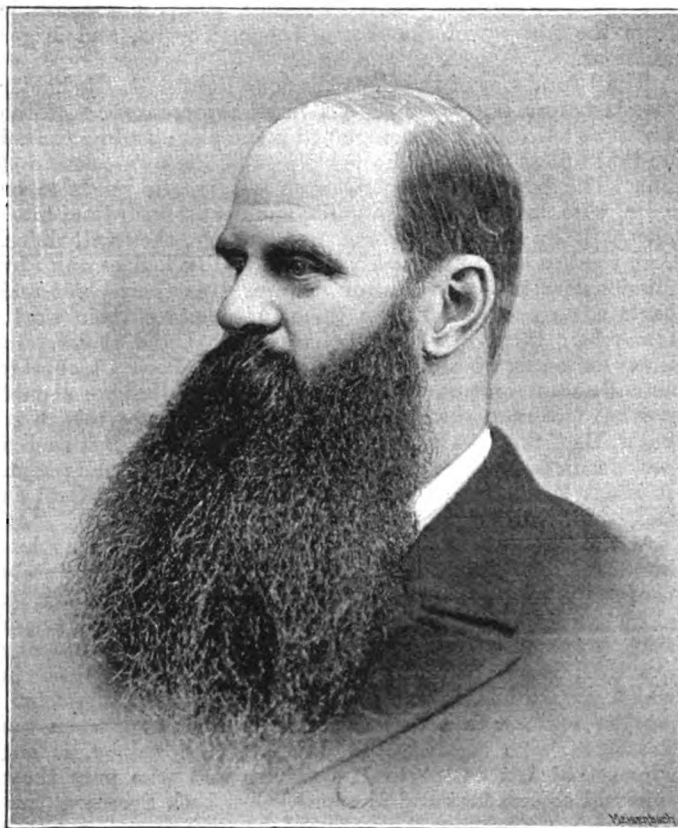
OUR NEW PRESIDENT AND OUR NEW TREASURER.



ON March 15, 1886, the venerable Earl of Chichester, President of the Church Missionary Society for fifty-one years, entered into rest. Four weeks later, on April 12th, the Committee welcomed to the Chair the President appointed to succeed him, Captain the Hon. F. Maude, who was already Treasurer, and who thus united the two offices. But Captain Maude did not long combine them in his one person. On October 23rd, he too entered into rest. It ought now to be known that within eleven days of his death, on November 3rd, the Patronage Committee resolved to nominate Sir John H. Kennaway, Bart., M.P., to the General Committee as President, and Sir Thomas Fowell Buxton, Bart., as Treasurer. But delays ensued from various causes, and although Sir T. F. Buxton was appointed at once, it was not until March 29th that the President was finally elected. And on April 12th, exactly one year from the day of Captain Maude taking the Chair in that capacity, Sir John Kennaway was welcomed to the same seat.

Both the new President and the new Treasurer have hereditary associations with the Society. Sir John Kennaway, grandfather of the present baronet, was the first President of the Devon and Exeter Auxiliary, which was founded in 1816; the next baronet, also Sir John, held the same office for many years; and the Sir John of to-day succeeded to it in 1872. For seventy years, therefore, the name of Kennaway has been prominent in C.M.S. organisation.

So also is it with the new Treasurer. The first Thomas Fowell Buxton, so well-known for his great life-work in the abolition of slavery—for which he received the baronetcy—was a Vice-President of the Society for twenty-six years,



John H. Kennaway



T. F. Buxton

from 1819 till his death. His son, Sir Edward North Buxton, was also a Vice-President for two or three years prior to his lamented and too early removal; and the present Sir Fowell was appointed to that office in 1869. But the name of Buxton has not depended for its association with the C.M.S. upon the holders of the baronetcy only. It represents a large family connection, and in no family connection in the country is the missionary cause more heartily loved or more untiringly worked for.

Both Sir John Kennaway and Sir Fowell Buxton were schoolfellows of our Hon. Secretary at Harrow; and we know well how delighted Mr. Wigram will be when he hears in far-off China that *both* the vacant offices are now filled by his old friends. Both were subscribers to C.M.S. in college days: "T. F. Buxton, Esq., Trinity, Cambridge," and "J. H. Kennaway, Esq., Balliol, Oxford," appear in the respective lists in the Society's Reports. In 1872 Mr. Kennaway (his father was then still alive), and in 1873 Sir Fowell Buxton, spoke at the Anniversary Meeting; and both spoke on the same subject, the East African Slave Trade. The horrors of that traffic had been recently before a Parliamentary Committee on which Mr. Kennaway served; and, appropriately, the leader of the first Nyanza party, Lieutenant G. Shergold Smith, came from his own village of Escot. With equal appropriateness, it was he who presided over the launch of the *Henry Wright* steamer in March, 1883; and any one who wishes to know what sort of speaker the new President is should turn to the GLEANER of June, 1883, where his speech on that occasion is given in full. Sir Fowell's associations with Africa are still more intimate; but the name of Buxton

belongs more especially to West Africa, and it is inseparable from the history of the Sierra Leone, Yoruba, and Niger Missions.

The Presidency of the C.M.S. is not a light post. Its holder stands before the world as the chief representative of the Society's spiritual and evangelical principles; and he cannot do that unless they are the principles of his own heart and life. The head of a great Church society also needs to be calm, wise, large-hearted, a guide and counsellor whom good men will trust, and to whom, if necessary, they will defer. And the head of a missionary society will be looked up to by missionaries in every part of the world as their chief and captain, as one who knows them, appreciates their work, remembers them in prayer before his God and theirs. In these sentences we are but describing what Lord Chichester actually was; and our readers may be sure that we should not have written them if we did not know, and rejoice to know, that they are true also of his successor. But such a post needs much more than human goodness and judgment. It needs the presence and the grace of the Great Captain and Leader of His people.

If the Treasurer's office is less conspicuous it is no less important; and its holder has a great deal more absolutely necessary work to do, as there are many documents which he alone can sign. It has also been an ordinary custom—though there is no rule—for him to take the chair in the President's absence. But in a great organisation for spiritual objects, in which money has, in the providence of God, an important part to play, it is a true cause of thankfulness when the Treasurer, who receives and disburses the money, is one whom God has called to His service and who puts those spiritual objects first and foremost. For both President and Treasurer, therefore, prayer is needed; and we are sure that the members and friends of the Society throughout the world will unite in fervent supplication for an abundant outpouring upon both of that grace which alone is all-sufficient.

LETTER FROM THE CHRISTIANS OF TINNEVELLY TO THE CHRISTIANS OF U-GANDA.

THE Tinnevely Christians have been deeply touched by the accounts of the martyrdoms in U-Ganda; and they resolved to devote their Christmas offertories for the benefit of their fellow-Christians there. The contributions amounted to £80, which have been sent to England, with the following most touching letter:—

To the Christian Converts in U-Ganda.

DEARLY BELOVED IN THE LORD.—The Christian brethren in Tinnevely have heard with the deepest concern the trials through which Christ's infant Church in U-Ganda has been called to pass.

I am a convert of the third generation in India. My great-grandfather was brought to the knowledge of the truth in the year 1761. So it is now 125 years since my family were called from heathen darkness to the blessed light and privileges of the Gospel of Christ.

There are now above 100,000 Protestant converts in this province of Tinnevely, wherein, with many other helpers, I have been labouring as Christ's servant for above forty years. But as we look back on the past, our Church lacks the bright crown which so justly belongs to your Church as martyrs for the faith in a loving Saviour, whose Gospel reached you only so short a time ago, and whom, having not seen, you have loved even unto death. We wish you, dear Christian brethren, to feel assured of our sympathy with you in your severe trials, for "when one member suffers all the members suffer with it." We gladly send our little assistance through the Committee of the Church Missionary Society, to help you as they shall think best.

And now let me add that the experience of the last few months must have given you most convincing evidence of the Divine character of our holy religion. You have seen death in many forms in years gone by, when you were without God and without hope in the world, but can you look back upon any scene in which the departed met the separation from life with joy and "hope full of glory," and that not only when surrounded with loving relations, but when cruel tortures were being inflicted, and life sacrificed to the flames and the spear? Our dear Bishop, Dr. Sargent, before Christmas Day, sent round a printed circular to all the congregations here, describing the cruel trials to which Christians in U-Ganda had been exposed, and suggesting that the offertories on Christmas Day should be sent to U-Ganda as well as to the Koi Mission in India. The people everywhere felt deep sympathy with you. Many were moved even to tears, and the result has been that we are now able to send you a small

sum (£80), which you will accept, not merely as so much silver or gold, but as a token demonstrative of our sympathy with you; a gift fragrant with our prayers for you, and our unfeigned love towards you in the Lord.

In conclusion, our earnest prayer for you all is that "the Lord Jesus Christ Himself, and God, even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work."

With every feeling of esteem and love, in the name of all the Christian brethren in Tinnevely, I am, your faithful brother in the Lord,

JESUDASEN JOHN,

Pastor of Palamcottah.

Palamcottah, January 22nd, 1887.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBDIN.

Missionary Lesson.

Read—1 Chron. xxix. *Learn*—1 Cor. iii. 9, 17; 1 Pet. ii. 5.

People often have one great wish—boy to be a sailor, girl to go to London, &c. David's great wish to build a "palace for the Lord God" (ver. 1). Not allowed; his son to do it (1 Chron. xxviii. 2, 3, 6). Will do what he can towards it, and makes preparations for—

I. THE BUILDING OF THE FIRST TEMPLE OF GOD.

1. *With all his might* (ver. 2). Not content with the sycamore trees in the vale, but arranges with Hiram, King of Tyre, for cedar and sandal-wood, sends ships to Ophir for gold, collects emeralds, onyx stones, and coloured marbles from Arabia, and draws out plans for different parts of the building.

2. *Because he loves to do it* (ver. 3). Gives his own treasures and the spoils won in battle (xxvi. 27). His example followed by others (ver. 6—10).

II. THE BUILDING OF A GREATER TEMPLE OF GOD.

Eph. ii. 20—22. Materials to be brought from all parts; living stones, not only from England, but from Asia, Africa, and the Islands of the Sea. Like David we may not be able to take a foremost place in building, but, like him, may do what we can—

1. *With all our might*. Not half-hearted and indifferent. Cannot be done without pains. [*Illustr.*—Old man so poor that often without food, determined to save farthing change on each loaf for missionary-box.]

2. *Because we love to do it*. If value what the Lord Jesus has done for us shall long to do this for Him. Love is ingenious, will find ways to serve the loved one. [*Illustr.*—Man gave fruit from one apple tree, honey from one hive; woman gave mangling from one family.] No hardship, but pleasure, to make sacrifices for those we love. Can think how, by and by, when stones have been gathered from all parts and "they shall bring forth the headstone with shoutings," the mighty Temple will be complete for "an habitation of God through the Spirit."

Illustrations and Anecdotes.

HOPE IN DEATH.—A young Native of Natal had long been attending a Christian service held in a house near his own when he was taken ill. He called his people to him and told them he knew he was dying, but that he was not afraid, for he was not going to die like a dog; he was going away to a home to be happy, to live there always. They need not be sorry, he said, for he would be happy. Later on he seemed as though hearing prayers offered, and kept answering "Amen"; and so he passed away.—*Mrs. Green, Maritzburg.*

THE WEAPONS OF OUR WARFARE ARE MIGHTY THROUGH GOD TO THE PULLING DOWN OF STRONGHOLDS.—On November 7th, 1885, Little Pelican, a great man of the Chippeway tribe of Red Indians, died. Till the age of sixty-four he had been the head medicine-man of his tribe, and when about fifty he became a drunkard. He obstinately refused to listen to the preaching of missionaries, and would beat his drum louder than usual to prevent others listening. Yet it pleased God to show His mighty power in this man. He became a penitent and believing Christian, and immediately, though he could not read, he began to make long journeys, carrying his canoe on his head, telling all whom he met of the wonderful change in himself and of the Saviour who had wrought it. For ten years he so laboured, and then died praising God with his latest breath.

AN AFRICAN GIRL WHO LOVED PRAYER.—*Mrs. Hinderer* writes: "One lovely moonlight night we had the usual prayer-meeting on the grass in front of our house, and when all had dispersed the children and I still lingered on, and they talked, not thinking that I listened, about the prayers. One said this person's prayer was too long, and another said whom she liked to hear pray, when one of my girls said, 'Well, prayer is always sweet to me; I like prayer from every one, and nobody's is too long.' A few days later we set out on a journey, this child being with me. At night we took shelter under a shed. About twelve o'clock I woke, and found my little girl at prayer. I supposed she thought it morning and time to get up, for one good heathen practice is kept up now that they are Christians; in the morning, on waking, every one salutes his idol before anything else, and now, though you may wake any of our people in the morning, they do not speak to you until they have bowed in prayer to thank God for His mercy, and to ask his blessing for the day. So when we were on the road next day I asked my little damsel if she had thought it was morning. 'Oh no, ma'am; but I hardly ever woke in the night before, so I thought it would be so nice to pray!'"

THE MISSION FIELD.

MR. WIGRAM is, we trust, now in China. The steamer by which he sailed reached Hong Kong on April 6th. He was to spend Easter Day there, and the three following Sundays in Fuh-Kien, May 8th at Ningpo, May 15th at Hang-chow, and May 22nd at Shanghai. Then he will go on to Japan. On Whit-Sunday he should be at Nagasaki, and on Trinity Sunday at Osaka. He writes on the conclusion of his Indian tour as follows:—

With the exception of two sermons which should have been preached at Lahore, I have been permitted to fulfil every engagement, and have been carried through the whole work assigned without once missing train or boat, and without suffering, though at times with some weariness. My heart is full of gratitude for the mercies vouchsafed and the help given to me and to my dear boy during these five months. We do not forget how much we owe to the many who have been "helping together in prayer for us," and desire that for the gift bestowed on us by means of many persons thanks may be given by many in our behalf; and may answered prayers quicken our dear friends to continued intercession.

WEST AFRICA.

THE good influence of the C.M.S. Mission at Ode Ondo, in the Yoruba country, which is carried on by an African clergyman, the Rev. Chas. Phillips, is shown by the fact that on the recent death of the king no human sacrifices were offered according to old custom. On the other hand, a man was put to death as a sacrifice in Abeokuta lately, despite the earnest efforts of the Rev. J. B. Wood to prevent it.

THERE were fifty-seven adult baptisms at Abeokuta last year. The Native Church there has serious weaknesses; but the Rev. J. B. Wood writes that it is "a light beheld by many," "and a witness for God against prevailing evils." He adds, "Will friends at home pray that its light may be brighter and its witness for our Divine Lord more worthy of Him and itself?" The Christians, 2,700 in number, raised £560 in the year for various Church purposes.

A LOCALISED edition of the C.M. GLEANER has been started by Archdeacon Hamilton at Lagos. The local pages are printed partly in English and partly in Yoruba. The Bishop of Sierra Leone is also starting one in that colony.

FOR three years past, quarrels among the chiefs of Bonny have much interfered with missionary work. These have now been put an end to by the interposition of the Consul in virtue of the British Protectorate. A leading chief, the same who visited England and was supposed by the newspapers to be "King of Bonny," has been degraded and heavily fined. King George, who is a professing Christian, is now restored to his throne; complete religious liberty has been proclaimed; St. Stephen's Church will not hold the crowded congregations, and the people have raised £900 towards a new one (the degraded chief himself contributing £40); and Archdeacon Crowther has been able once more to take up his abode at the station.

AT Okrika, in the Niger Delta, beyond Bonny, the first fruits have been reaped, the Rev. W. E. Carew, Native missionary, having baptized sixty-three adults in the past year.

EASTERN EQUATORIAL AFRICA.

THE mail received on Easter Monday did not bring the letters from U-Ganda anticipated by the telegram we mentioned last month; but it brought satisfactory letters from most of the other stations.

BISHOP PARKER has made a journey to Taita and Chagga and Mount Kilima Njaro. He appeals for £500 to buy camels at Aden and transport them to East Africa, where he thinks they may be used for travelling, and save a large amount of expensive portage.

PALESTINE.

THE Rev. R. Elliott, who went out in March, 1886, to reorganise the Medical Mission at Gaza, reports that the results as regards the attendance of patients are satisfactory. The daily average is thirty. Before their ailments are attended to the Bible is read and expounded to them, and prayer is offered. As public preaching is prohibited, and the sale of God's Word prevented as far as possible, this is the only method of sowing the seed. A book shop is to be opened shortly, from which great things are expected. School work has been so bitterly opposed by the authorities, that "the great hope" of Syria lies, Mr. Elliott believes, in Medical Missions.

NORTH INDIA.

THE Rev. A. Clifford, the Society's Secretary at Calcutta, has, we are sorry to say, been invalided home. His place is taken by the Rev. Philip Ireland Jones. Mr. Jones went out to be Principal of the Divinity School, which has been carried on for two or three years with great energy and devotion by the Rev. W. H. Ball. Mr. Ball, who was just handing over charge to Mr. Jones and taking the second place in a true missionary spirit, has now to continue Acting-Principal.

THE Jubilee of the C.M.S. Agarpara Orphanage, near Calcutta, was celebrated on Feb. 2nd. A large number of old pupils assembled, many of them now happily married, who brought husbands and children with them. All were bounteously entertained by Miss Neele. The Revs. A. Clifford and W. H. Ball administered the Holy Communion; the Rev. J. W. Ball baptized an adult in the river; an infant in the Orphanage was baptized in the church; and an orphan girl was married. Prizes and presents were given to all the children and to many of the guests. The Rev. C. S. Harrington recited a poem written by him for the occasion, which has been printed in the Calcutta Local Edition of the GLEANER, and which we shall print too if we can find space.

THE Rev. F. T. Cole, of Taljhari (Santal Mission), reports that there were seventy-two baptisms during 1886, raising the total of baptized in that district to 1,035. In the five districts belonging to the C.M.S. there are 2,800.

PUNJAB.

THE Rev. J. H. Knowles, of Kashmir, reports that during last year he had the joy of admitting nine persons into the Church by baptism—three men, three women, and three children, six of them being Mussulmans (thorough Kashmiris), a Sikh and his wife, and a child of one of the Native Christians.

AN interesting baptism of a Mohammedan has taken place at Múltán, one of the most bigoted cities of India, where very little fruit has so far rewarded thirty years' work. Mrs. Holden, wife of the younger missionary there, writes to a friend:—

Khuda Baksh (his former and Mohammedan name) was baptized by my husband at Mooltan on the 2nd of November by the name of Fatih Masih (Christ victorious). This name was chosen by himself, as he said Christ had gained the victory over his dark heart; and I think it is very appropriate, for, poor man, he had a severe struggle, both mentally and otherwise, before his mind was fully made up to relinquish the faith of his forefathers. He is one of an old Mooltan family, and highly respectable. Some of his relations are Hajis, i.e., they have made the pilgrimage to Mecca, one of the most meritorious acts a Mussulman can perform, and which (in their estimation) places the doer in an almost sure position for obtaining eternal blessedness. Both his father and mother know the Koran by heart, and are thus entitled to be called Hafiz (i.e., remembrancer). His parents being of high position, and having given him a first-rate Arabic education, brings their reproach more keenly upon him; they accuse him of base ingratitude and want of respect, because the large sums of money expended in acquiring their sacred language has (in their opinion) borne such poor results. Oh! that they too could only be brought to see that the step which their son has taken is the highest and best of all. We would ask your prayers that speedily, ere they pass into another world, the parents may follow their son's good example and believe in the "truth as it is in Jesus."

Since the baptism, "Fatih Masih's" path has, indeed, been one of thorns and briars. He told my husband the other day that on the bazaar "Christian" is hurled in scorn at him as he passes along, and until the storm abates a little he fears to live altogether in his former house, only going in after dark at night and leaving with the rising sun. Yet he bears it all with true Christian patience, and though sore at heart because an outcast from his home and those nearest and dearest on earth, he has not, and I am sure will never regret the step which has placed him thus.

We have him with us now in camp, and hope the separation for a short time from old scenes and surroundings will strengthen him for future conflict, and enable him to endure hardness as a good, brave soldier of Jesus Christ.

SOUTH INDIA.

THE new Dewan, or Prime Minister, of Travancore, T. Rama Row, though not a Christian, is a great friend of the C.M.S. Mission. His appointment, writes the Rev. W. J. Richards, "is the best thing external to the Church of Christ which has taken place for generations." When he was a lower official, he transferred his office establishment to Cottayam, the chief C.M.S. station, in order, he said, "to be near the light." The present Maharajah, also, lately sent Mr. Richards Rs. 500 for his projected Leper Asylum at Allepie.

THE Rev. J. B. Panes, of Raghapuram (Telugu Mission), writes: "God has been working in our midst. There has been marked and steady progress in the various branches of our work during the year. For the first time the total number of Native Christian adherents in the Raghapuram district exceeds 2,000, the total number on Dec. 31st being 2,054. The contributions of Native Christians also have considerably increased, the total amount raised in 1886 being Rs. 817 [£71 10s.]. During the last week in December Special Services were held. During the year there were 177 baptisms.

NEW ZEALAND.

THE Society has long been without accurate statistics of the Native Maori Church; but at last, through the kindness of Archdeacon Williams, fairly complete figures have been sent home. They show that the baptized Maori Christians in the North Island, connected with the C.M.S., number 18,240. There are 27 Maori clergy, and 280 voluntary teachers; and the congregations last year gave no less than £1,470 to God's service.



THERE is one result of the influence of the GLEANERS' UNION for which we desire to render heartfelt praise to God. This is, that it has pleased Him, in His infinite goodness, to use the Union for the deepening of spiritual life in some of the members. Some of the letters we have received bear happy testimony that so it is. The Card, with its simple texts and its space for the member's signature on the back, has really been permitted to touch the heart, and to suggest the inquiry, "I am to glean for the Lord, but am I wholly surrendered to Him myself?" Then has followed renewed dedication of heart and life to His service; and then the resolve to work for the missionary cause. This is the right order. It was the order in Macedonia eighteen centuries ago: they "first gave their own selves to the Lord." Will all our fellow-Gleaners see that it is so with them?

Then again, these GLEANERS' UNION pages have been found spiritually helpful. Especially, we have had several letters expressing gratitude for Miss Nugent's Bible Readings. And not merely gratitude in general terms. Thus, one member, in the Eastern Hemisphere, writes, "I think the February one must have been given to Miss Nugent by the Master on purpose of me; it so exactly fitted my case;" and another, in the Western Hemisphere, makes precisely the same remark.

Our question about the Manual last month has brought many pleasant testimonies to its usefulness. We give three:—

It supplies what I much wanted, a clear outline sketch of the past history and present state of the different Missions. This, I am specially glad to learn, in connection with the "Cycle of Prayer." I always try each day to read some portion of the Annual Report, or of the Magazines, telling of the Missions to be prayed for that day. I cannot, however, always do this; but I keep the little Manual at hand at my place for evening prayer, and make a rule of glancing at it, as a reminder of the special Mission to intercede for. It, also, I can take away with me if absent from home for a few days, and the Report is too large a book to carry. So you see, I think, it has supplied a want, and is likely to help in making prayer for Missions more definite, and therefore bringing down more blessing.

I can say, not only for myself, but also for those about here who are "Gleaners," whom I know, that we have all found it very useful and helpful. Of course we can pray so much better for the different Missions if we know something of their origin and work. I never used the Cycle of Prayer till I joined the GLEANERS' UNION, and it has been a wonderful help, because it has made me take a far greater interest in each individual Mission Field and not merely in the work as a whole.

My Manual lives in my pocket, to be read when opportunity arises, and is now almost worn; so I enclose 1d. for a new copy.

But the Manual does not describe all the stations and branches of work mentioned in the Cycle of Prayer. What are the Gleaners to do who cannot find time to use the Annual Report with the Cycle? Here is an answer, from Switzerland:—

Though very few of the names of stations in the Cycle of Prayer are familiar to me, I remember that they are all known to God, and I can say, "O Lord, Thou knowest all about — and its needs: bless all the workers there, for Jesus Christ's sake. Amen."

We mentioned last month that in cases where several members of a class or some such body had joined, assurances had been given us that those joining really were, or were going to be, Gleaners, and not merely paying a penny for a pretty card. Here is an illustration from India, about the girls in

the Alexandra School at Amritsar who have become members. Miss Gray writes:—

Please don't think our girls don't realise the responsibility they are taking upon themselves in joining the GLEANERS' UNION. We have explained it very clearly to them, and have started a weekly working party and a prayer-meeting on Thursday, specially in connection with the UNION.

Here are some suggestions from Yorkshire:—

From a Lady. — I was sorry to see that there was little prospect of having the Country "F. S. M." again in 1888. Would it be possible to have little "F. S. M.'s" in various parts by getting all the GLEANERS' UNION members at a central spot in a district for a day's meeting? The chief difficulty would be the fixing of hours so as to suit the people at a distance, but I have been praying for some way of gathering in the workers in the out-of-the-way places, and letting them see each other. We find sight so helpful to faith.

It would be a capital thing if some one would organise a Victoria Jubilee Trip to the great centres of Mission work in London, and get a party from each district of the collectors, clerical wives and daughters, Sunday-school teachers, and a few of the unbelieving ones in the congregation, and just trot them round the C.M.S. House, Exeter Hall, Bible House, and a few other places. We should have such a splendid flood of renewed faith and good works.

I watch the Gleaner well for new suggestions. I was glad to see the plan of putting fines into the C.M.S. box was discouraged. I think no money that comes from wrong-doing and fines ought to be put in the box. However, mother has a small library in connection with the adult Bible classes, and the women give a penny to the C.M.S. for each volume.

Here is a remarkable letter from Ambleside, showing

(1) how helping the C.M.S. actually helps other societies, (2) how the GLEANERS' UNION can stir friends to fresh work, (3) what a happy thing it is, and not a burden at all, to increase the work we are doing. First, our good friend who works the Union at Ambleside wrote to say that the Union had produced work which brought £45 to the C.M.S. We asked for details, and here they are:—

We have had in Ambleside a sale of work for the C.E. Zenana Mission for many years, and that has seemed to make it impossible to have one for another Society. I have always sent out a "basket" from my school, which has not produced less than £7 annually for the last twenty-five years! Last summer I was rather tired of the basket difficulties, and felt inclined to give it up. Just then I was asked to let my girls work for Mildmay, which seemed like a call to do more instead of less, and the children said they would do more by working at something each holiday. Then came the sweet Keswick Convention and the closing Missionary Meeting: "Give ye them to eat."

Next I heard of the proposed GLEANERS' UNION, and felt it was the very thing wanted to awaken fresh zeal amongst us and unite us in special effort. As you know, my pupils all joined, and many who were pupils formerly. Then my class was also invited and have responded well. Naturally the thought came—"Can we not have a sale for C.M.S. and Mildmay?" It was proposed to the class, and a working party of Gleaners invited to bring work to my schoolroom and listen to missionary information. These parties have met fortnightly for two hours on alternate Friday evenings. Of course more distant members could not come; but we have numbered 34 and 36 at a time. The "contagion" spread, and a lady, zealous for S.P.G., asked to be allowed to have a stall for that Society, and the Zenana ladies were constrained to join and come with their work and stall at the same time. Thus, the sale on Thursday, March 17th, was of more general interest. The S.P.G. carried the day with people of wealth, and cleared £90!—the first sale for it here. The Zenana got £34, only £2 less than last year, when it stood alone. Nearly all the ladies at leisure work for it. We took charge of the two stalls—Mildmay and C.M.S.—and cleared for Mildmay £22, and for our own special friend, C.M.S., £47 12s. You should have seen the pleasant, willing offerings to our two of the poor people! They were our main supporters, both as contributors and purchasers. I could tell you more than one story of the widow's mite. There has never been such a sale for such purposes in Ambleside.

We must defer till next month the details of the London members of the Union, which we promised. What are we to do for space!

BIBLE READINGS FOR GLEANERS.

No. V.

"I must."

"MUST" is a word we do not like. It sounds harsh and sharp; and when it is said to one of us, we feel inclined to say no at once. Pride rises, and the impulse is to say, "I shall not be forced."

The "I must" of our heading was spoken by the Lord Jesus. In what way did He feel constrained so that He freely used the word upon Himself which we dislike and turn from?

It was love which made Him use the word; love to God the Father.

"I must be about My Father's business" (Luke ii. 49); "I must work the works of Him that sent Me while it is day" (John ix. 4). The Lord Jesus lived such a life of obedience. It was the obedience of love: and it was love which obliged Him to obey. It was a love-must.

Fellow-Gleaners, how much do we know of this "must" of love? Our works and efforts should all be born of this love-must: are they?

Then, further, the Lord Jesus said "must" of Himself in another way. Yes, He could say "must" when it had to do with pleasing God; but He said it again—"The Son of Man must be lifted up" (John iii. 14). Oh, but why? Who is to force the Lord Jesus to die? Whose hands have strength enough to lift Him upon the cross? Who dare say "must" to the Son of God? Love said it; it was again a love-must; and love to whom? To you and me, to a lost, unwilling world, to enemies and murderers. "The Son of Man must suffer many things . . . and be killed" (Mark viii. 31, ix. 12). Love compelled Him to die, love held Him on the cross, when the priests taunted Him saying, "Come down!"

You and I are reading this now in the peace of pardon, because He said this "must" of Himself.

But He looked beyond death. Long before He died, He said, "I must preach," about His own land. And then came the great and grand missionary-must. "Other sheep I have . . . them also I must bring" (John x. 16). How He longed over the world He died to save! He could not be satisfied with only one little portion of it. As He preached in one place, and the people sought Him, and came to Him, and stayed Him, He said, "I must preach to other cities also." "Other cities also!" was His cry, and in His heart was a still wider cry, "Other folds also!" But as His own feet could not go beyond "other cities," His "must" about the other sheep in other folds has to be carried out by us.

Are we carrying out His "must" with heart and will and longing love? Is there any must of love about us? As we hear Him say, "Them also I must bring," do we respond, "That must of Thine is mine, Lord Jesus! Thou hast left it with me. I fulfil it in Thy Name!"

And then we look at Him and say, "He must increase!" and every energy goes with the word. Let us take this "must" also. Let our missionary ardour be measured as to depth by our loving pity for the heathen; but let its height be our desire for His honour.

SOPHIA M. A. C. NUGENT.

Texts for Bible-Searchers.

SUBJECT V.—IDOLATRY FAILS TO SATISFY.

1. New gods that come newly up
2. They comfort in vain
3. An idol is nothing in the world
4. Every founder is confounded by his graven image
5. One shall cry unto him, yet can he not answer
6. There is no breath at all in the midst of it

Refs.

Gleaners' Union Roll Call.

"They rest from their labours."

March 12.—Mrs. Field, Brighton.

March 18.—Mrs. Eteson, Watford.

—Miss A. E. Stubbs, Boston, Lincolnshire.

March 29.—Mrs. Mary Knight, Bermondsey.

Gifts towards expenses of GLEANERS' UNION since last list: E. Williams, Esq., £2; Dr. Lombe, £1 1s.; Miss Buxton, 12s.; Arnold Sharp, Esq., 6s. 8d.; and smaller sums, £1 14s. 8d.

Monthly Gleaner Examination.

Questions on April Gleaner.

1. Show how Missionary zeal and enterprise in Africa have stimulated scientific research; and again how scientific research has helped forward Missionary enterprise.
2. Name the Missionaries working among the Beluchis, noticing the nature of the work done by them respectively.
3. Travancore—Mention (1) The oldest Missionary and her present work, (2) the oldest Church in India and its surroundings, (3) a great centre of Hinduism and the agencies employed there.
4. Contrast the first three years of the C.M. Society with the first three months of the present year, as regards men, means, and openings.
5. Mention instances of (a) Native Christian sympathy with suffering converts, (b) Native Christian steadfastness under sore temptation, (c) Native Christian munificence in behalf of Church work.
6. What curious incident is reported from a Mohammedan land which may suggest the promise in Is. lv. 11?

THE LATE REV. JAMES LONG.



Many of the present readers of the GLEANER both the portrait above and the name under it will be strange; to others they will serve to recall the life of a remarkable man and devoted missionary—the Rev. James Long, for thirty-two years a C.M.S. missionary in North India. Mr. Long first went out in 1840, and at once began those active labours in connection with Christian Vernacular Literature and Education for which, as well as for his consequent familiar intercourse with the Natives of Bengal, he was conspicuous throughout his long period of service. Possessing as he did an unusual aptitude for the acquisition of Oriental languages and the storing up of large funds of Native booklore, he had opportunities of reaching the educated Hindu denied to many, and these opportunities he fully embraced with the most hopeful results. Mr. Long retired from the mission field in

1872. He afterwards travelled far and wide in nearly every part of the world, and in particular devoted much time and thought to the condition of the Russo-Greek Church. One result of his travels was the compiling of a collection of Oriental proverbs in many languages, a most valuable and interesting volume. Of late years he was a regular attendant at the meetings of the C.M.S. Committee, and at those of several learned Societies in London, where his knowledge of a wide range of Eastern subjects always made him a welcome visitor. As an instance of the undiminished interest with which he regarded the work to which so many years of his life were given it may be mentioned that a few months only before his death he gave to the Society the bulk of his little property, about £2,000, leaving the Society to pay him so much of the interest as would meet his very modest personal needs; the money to be a fund for the support of lectureships on Oriental Religions. He died on March 23rd, 1887.

AT HOME.



OUR Anniversary proceedings will (D.V.) be as follows:—On Monday evening, May 2nd, at 6.30, the Annual Sermon will be preached at St. Bride's by the Dean of Ripon. On Tuesday morning, at 8.30, will be the Clerical Breakfast at Exeter Hall, when the address will be given by Canon R. B. Girdlestone, Principal of Wycliffe Hall, Oxford. The Annual Meeting will be held at 11, the President in the Chair. The speakers will be the Bishop of Sodor and Man, Canon Westcott, Professor Sir M. Monier Williams, Archdeacon Lefroy, the Rev. James Johnson of Lagos, &c. The Evening Meeting will be at 7. The Dean of Windsor, the Very Rev. Randall T. Davidson, will preside, and the Rev. E. A. Stuart and several missionaries (including the Rev. R. P. Ashe) will speak. The Breakfast to the Committee and Hon. District Secretaries will be on Thursday morning, May 5th, when the Rev. Sir Emilius Bayley will open the Conference.

We especially ask the readers of the GLEANER in and near London to come in great force to the Evening Meeting.

WE never, in the May periodicals, forestall the financial statement to be presented at the Meeting. Last year we hinted at a heavy deficit; and lo! before the Meeting took place, almost the whole deficit had been wiped off by special contributions. This year there is no deficit; and the Income is again the largest ever received. Very many counties and towns have gone back, owing to much local distress; but others have gone forward, and the legacies are very high. There is abundant cause for thanksgiving.

WE are sorry to say that the Rev. C. C. Fenn has been seriously ill for some weeks; but we trust that by God's mercy he may be much better before this number appears.

BY the death of Bishop Titcomb, late of Rangoon, the C.M.S. loses a Vice-President, and an old friend. Both as a Cambridge and a London clergyman, Mr. Titcomb was a hearty supporter of the Society.

AGAIN we have thankfully to report the acceptance by the Society of three Cambridge men, viz., Mr. Charles J. F. S. Symons, B.A., of St. John's College; Mr. Edmund S. Carr, B.A., of Trinity College and Ridley Hall; and Mr. Arnold M. Sharp, B.A., of Cavendish College and Ridley Hall.

BISHOP MOULE sailed for Mid China on April 7th, accompanied by the Rev. John Neale, B.A., of St. John's College and Ridley Hall, Cambridge. Mr. H. Hickin, a medical missionary, preceded him, and Miss Vaughan will follow him shortly; and we hope one or two more before long. With Bishop Moule's party went also Miss Higginbotham, a lady sent out by the Female Education Society to work in the C.M.S. Girls' School at Ningpo.

OF the Islington College men of the year, two, Mr. Arthur G. Smith and Mr. Wm. Morris, are already appointed to Eastern Equatorial Africa. They are to be ordained on May 1st, by Bishop Perry, acting for the Bishop of London; and will join the party sailing on May 11th, which will include also the Rev. W. Roper, Mr. David Deekes, and (returning) the Rev. J. C. Price. The Rev. J. Blackburn and the Rev. A. Downes Shaw (who brought his sick wife home) have already gone back.

THE Rev. R. P. Ashe is appealing for £2,000 for a new and superior vessel for the Victoria Nyanza. The *Eleanor* has been most useful, but she is nearly worn out, and a steel boat should be substituted (whether for sailing or for steam). It is essential to our position in U-Ganda that there should be easy communication across the Lake. More than half the sum asked for is required for the heavy expense of carrying the vessel up from the East coast in pieces, which will employ a large band of Native porters for some months.

WANTED immediately: *Three Ladies for East Africa. Must be whole-hearted missionaries, physically strong, and thoroughly understanding the principle, "In honour preferring one another."*

THE Society has for some time, through a small Committee presided over by Archdeacon Richardson, been arranging for the despatch of a Special Winter Mission to India, for the purpose of holding services and meetings for the revival and deepening of spiritual life among Native

Christians, and of addressing gatherings of educated non-Christian Hindus. It is hoped that ten clergymen and laymen will proceed to India next October for six months' work. The following have been announced, but it is not quite certain that all will go:—The Rev. B. Baring-Gould, Blackheath; the Rev. F. W. Dodd, Church Parochial Mission Society; the Rev. H. E. Fox, Durham; the Rev. G. Karney, Hampstead; the Rev. F. Sullivan, Bayswater; General Haig; Colonel C. E. Stewart, C.M.G.; Mr. W. B. Harington; and Mr. Edward Clifford. Possibly also the Bishop of Waiapu, New Zealand, or the Rev. G. C. Grubb. A Special Fund of £2,000 for the expenses is required, of which one-half is raised.

A REMARKABLE Missionary Exhibition was held at Brighton, in Hove Town Hall, on March 29th and 30th. It was chiefly planned and carried out by Mr. R. H. J. Gurney, of Northrepps Hall, Cromer, who acts as local Hon. Sec. of C.M.S. during his residence at Hove through part of the year. The Revs. W. S. Price, C. C. McArthur, R. P. Ashe, and other old and present missionaries assisted. Lectures were given, and living tableaux of Native Indian life exhibited. The entrance fees of 2,000 visitors more than paid all expenses, and a Sale of Work held in the Hall at the same time, realised some £200.

A SECOND course of Lectures was given by Miss Petrie, B.A., at Kensington, in March, on "Representative Missionaries." The examples chosen were St. Paul, Aidan, Augustine (of Canterbury), Raimund Lully, Francis Xavier, Henry Martyn, Carey, Krapf, and Patteson. The preceding course realised £30 for C.M.S.

WE are glad to observe that Ladies' Missionary Prayer Meetings are increasing. Many will hear with interest of one lately started at Brighton, at which Mrs. Hannington (the Bishop's widow) presides, and which is attended weekly by some 150 ladies.

THE recent Manchester C.M.S. Anniversary (on March 14th and 15th) was a remarkable occasion. Sermons were preached in seventy churches on the Sunday; and on the Monday night an immense meeting was held in the great Free Trade Hall. There was a choir of 300 voices. Three parties from suburban parishes marched to the hall, headed by their Church Army bands. Mr. Houldsworth, M.P., presided, and the Revs. R. P. Ashe, H. A. Bren, and E. A. Knox spoke, and the Editorial Secretary. Mr. Ashe was enthusiastically received.

Forthcoming Sales of Work.

Mrs. Squire, Tetcott Rectory, Holsworthy, Devon. Sale May 5th.
Misses Stephens, 1, Cremorne Villas, Ratgar, Dublin. Sale May 11th.
Mrs. Hooper, Gateshead Fell Rectory, Gateshead-on-Tyne; Mrs. Simons, St. Helen's Vicarage, Low Fell, Gateshead-on-Tyne. Sale in Whitsun week.
Mrs. Wylie, Newnham Park, and Mrs. F. Bellamy, 9, Sea View Terrace, Plymouth. Sale early in June.
Mrs. Forrester, St. Paul's Lodge, Clapham, asks us to mention that she has £50 worth of ladies' needlework, quite new, which she would send to promoters of Sales of Work for half the marked price, in £1 and £5 boxes.
Will friends please note that we cannot find space to insert the financial results of Sales of Work.

Topics for Thanksgiving and Prayer.

Thanksgiving for our new President and our new Treasurer; Prayer that they may be long spared and endued with all wisdom and grace (p. 55).
Thanksgiving for work, past and present, in New Zealand; Prayer for the Native Church (p. 49).
Prayer and Thanksgiving for the Telugu Mission (p. 52).
Thanksgiving and prayer for Abeokuta, Bonny, Gaza, Kashmir, Raghavapuram, and other stations noticed on page 57.
Prayer for Bishop Moule and his party on the voyage to China; and for Missionaries just sailed, or about to sail, for East Africa. (See above.)
Prayer for Mr. Fenn (see above). Continued prayer for Mr. Wigram, and for Mr. Mackay and U-Ganda.
Prayer for much blessing on the Anniversary.

RECEIVED FOR C.M.S.—"Part of a small legacy," £5, for China; from a Gleaner "for Christ's sake": A box containing a pair of silver bracelets, a silver necklet and pendant, a lady's dress ring in case (given to the Lord's work after hearing an address on Consecration by the Rev. F. B. Meyer, at the Missionary Conference, Manchester, Nov. 10th. 1886). From a young girl who for some time has been an inmate of St. George's in-the-East Infirmary, 1s., forwarded by the Rev. E. J. Norman, Chaplain.

Will E. C., Highbury, who sent us a hymn for children, anonymously, and also other friends, please note that we cannot accept anything for the GLEANER without knowing the name of the contributor.

THE CHURCH MISSIONARY GLEANER.

JUNE, 1887.

THE SOCIETY'S ANNIVERSARY.



FOR the fourteenth time the CHURCH MISSIONARY GLEANER has to tell its readers, many of them far away in distant corners of the land, and even of the world, something about the great May Anniversary of the Church Missionary Society. How we wish they could all come and catch something of the enthusiasm that marks our gatherings! Many of them who have never been present, and never will be, have a yet higher enthusiasm, for they love the missionary cause, and work for it, not because they belong to a great Society, but because they love the Society's Lord and Master. Still they would have enjoyed Monday and Tuesday, May 2nd and 3rd.

At 5 P.M. on the Monday, two or three hundred friends from all parts of the country, clergymen, laymen, and ladies, crowded the C.M. House, and happy mutual greetings were heard on all sides. Tea and coffee were served by members of the Ladies' Union for London. At 6 o'clock all the guests, and many hundreds more, were pouring into St. Bride's Church; and the great annual service followed, with the wonderful roar of responses, "as the sound of many waters," which has long made this service unique. It is the ordinary custom for a Bishop and a Presbyterian to preach in alternate years. Last year it was the Archbishop of Canterbury. This year it was the venerable Dean of Ripon, Dr. W. R. Fremantle, who is almost the last survivor of that mighty band of older Evangelical leaders which included McNeile, and Stowell, and Daniel Wilson, and Miller, and Auriol. His text was, "Follow Me, and I will make you fishers of men"; and his voice rang out clear and full for over an hour, as he set forth with simplicity and earnestness the call and the claims of Christ.

Tuesday was a dismal day indeed, the worst we can remember for a May meeting. First, cold rain; then thick black fog; then more rain in torrents. But it made no difference. The two breakfasts, one for the clergy, and the other for the lay members of Committee and the staff of the C.M. House, were fuller than they have been for several years; the influence of the London Union of Younger Clergy being manifest. Canon R. B. Girdlestone, Principal of Wycliffe Hall, Oxford, gave the address. Then at 10 o'clock the great Hall was thrown open, and in a few minutes it was full. We have never seen anything like the platform. Even its approaches became blocked, and we afterwards heard that the Dean of Llandaff (Dr. Vaughan) had tried in vain to get in, while the Dean of Windsor, Archdeacon Richardson, Canon Tristram, and many others were wedged in a standing crowd from 11 till nearly 1, when at length they were squeezed into seats. As to the ladies in the body of the hall, we Secretaries are more and more puzzled year by year what to do. Certainly a thousand or two of them are ardent friends and workers who all ought to have front seats!—so we can only give free course to the principle, "First come, first served."

Sir John Kennaway was loudly cheered as he took the chair at 11 o'clock, and again when, after the reading of "the Report" (i.e., the brief fragment of it which in these degenerate days is allowed), he rose to speak for the first time; and his outspoken words, the words of a man not ashamed of being a Christian and a Protestant, made many thank God for the new President. Our new Treasurer, too, Sir Fowell Buxton, was warmly received when he acknowledged his election in a few hearty words. There were

seven other speakers. The Episcopate was represented by the Bishop of Sodor and Man, Dr. Rowley Hill, an old and staunch friend. (On the platform also were the Bishops of Gloucester and Bristol, Rochester, Liverpool, Exeter, Rupert's Land, Antigua, and Bishops Perry, Ryan, and Marsden.) The Universities were represented by the Cambridge Professor of Divinity (Dr. Westcott), and the Oxford Professor of Sanscrit (Sir M. Monier Williams); the home clergy by Archdeacon Lefroy; and the missionaries by Mr. Wade, of Amritsar; Mr. James Johnson, of Lagos; and Mr. Ashe, of U-Ganda. The meeting lasted three hours and a half, and never "dragged" for five minutes. Canon Westcott, who had the most enthusiastic reception of the day, spoke most beautifully, rejoicing in what God had done by means of the Society, but appealing with great power for more men and more means. Noticing with pleasure the twelve Cambridge men accepted during the year, he exclaimed, "But what are they among so many?"—and then referring to the remark so often made, "We want these men at home," he said, "The mission of the Spirit to the Church is always the same, 'Forget thine own people and thy father's house'; and why? 'That thou mayest have children whom thou mayest make princes in all lands.'" Sir Monier Williams' speech was remarkable indeed. No one knows the "sacred books" of the Brahmans, and Buddhists, and Parsees, and Moslems, and Confucianists better than he; and he said, "They all begin with some flashes of true light, and end in darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side, all by itself, all alone, and with a wide gap between." The three missionary speeches were only too short, but all excellent; and as the multitudes poured out of the Hall, one heard on all sides the exclamation, "Was there ever such a meeting!"

The Evening Meeting was a crowded one too, and most lively and enthusiastic. The Dean of Windsor made a vigorous address as Chairman. Mr. Sutton "spoke the report," or rather gave its "plums" in his own bright and cheery manner. Mr. Stuart, of St. James's, Holloway, followed with a delightful speech, which we wish we could print in full: it would just suit the GLEANER. The missionaries were Mr. H. Williams, who had arrived from Bengal, and Mr. Johnson and Mr. Ashe again. Two of the new men sailing in a few days for East Africa were introduced, and said a word or two; and at the end Mrs. Sorabji Kharsedji, wife of an honorary Native Missionary of C.M.S. in the Bombay Presidency, pleaded earnestly (at her own request) for her sisters in India. The meeting was made more pleasant by the singing of the Church Sunday School Choir, who kindly attended.


This is a bare narrative. We can say nothing of the holy and happy spirit that prevailed both morning and evening; of the presence of God felt; of the thankfulness with which we all went home. Space will not permit. And as to the Annual Report, we give some of its facts on the last page.

THE Annual Breakfast to the Committee and Hon. District Secretaries, which is usually given by Mr. Wigram, was arranged for in his absence, and took place at Cannon Street Hotel, on May 5th. Sir John Kennaway presided, and some 200 were present. The Rev. Sir Emilius Bayley (now Sir E. Laurie) gave an address, and among those who joined in the Conference were the Bishop of Exeter, Archdeacon Seaver, Canons Hoare and Green, the Rev. H. W. Webb-Peploe, &c. The following telegram was sent from the room to Mr. Wigram in China:—"Thursday Breakfast send love: glorious meeting Tuesday."



BISHOP GOBAT'S BOYS' SCHOOL AND TRAINING INSTITUTION, JERUSALEM, NOW WORKED BY C.M.S.

THE C.M.S. SCHOOL ON MOUNT ZION.

 HE accompanying picture represents one of the most interesting schools in connection with the Church Missionary Society. It is taken from a photograph of the scholars and pupils in the Diocesan School and Preparandi Institution at Jerusalem, the former having been originally founded as an Orphanage by Bishop Gobat, and bequeathed by him to the C.M.S. They are situated on what is called the "Rock Scarp of Zion," and remains of the old wall of Jerusalem still exist on the premises, as well as cisterns of remarkable antiquity.* It adjoins the Cemetery in which the earthly remains of Bishops Alexander, Gobat, and Barclay are interred.

None of the missionaries are represented in the picture, but the gentleman in the centre of the back row with a tarboosh on his head is the Native pastor, the Rev. Ibrahim Baz, who was ordained by Bishop Hannington in the autumn of 1884. The nine Native youths on the right hand side of the picture were, when the photograph was taken, under his training preparatory to becoming schoolmasters and catechists. The old gentleman near the other end of the picture

* See Quarterly Statement of the Palestine Exploration for April, 1875.

is the worthy master of the school, Mr. Palmer, who has held that office with the utmost credit and success for many years, but is now about to resign in consequence of age and blindness. The steward of the institution, Mr. Baldenspurger, stands to his left at the foot of the steps. The two institutions are under one roof, and are both in a most efficient state, but the school, which is largely dependent upon special contributions, is in urgent need of pecuniary aid. W. ALLAN.

A LADY MISSIONARY ON HER WORK.



THE following is from the first Annual Letter sent by Miss M. E. Kendall of the Female Institution at Lagos. Miss Kendall is the daughter of the Rev. W. Kendall, of St. Thomas's, Stafford. She offered to the Society after the "F. S. M." last year, and within a few days of her acceptance sailed for Lagos:—

LAGOS, January 3rd, 1887.

It has been a wonderful ten months to me. I have seen and heard much; but my own conviction is that missionary work is indeed the happiest and most glorious work on earth, and every day I thank God that He has allowed me to join the Mission band, and that he has brought me just here to the West Coast of Africa. Of course there must be difficulties and disappointments in Mission as well as other

work, for who expects perfection here? But as far as my experience goes, the inner peace and the joy, yes, I may say, success, far, far exceeds the trouble and the shadows.

As far as I myself am concerned, the story of the past year is but one song of thanksgiving and joy. I have seen the wonderful power of the Lord. I have tasted of His infinite mercies. My cup has been full to running over. He has indeed given me far more than I gave up for Him, even in this life, if I may say so. He has kept me from all illness; never since last Easter, when I first began my real work, have I been obliged to give up my duties even for one day. Love and kindness, with but slight exceptions, health and happiness, have surrounded me on every side. I have scarcely ever been allowed to feel the loss of my dear ones; the Saviour has been so very close to me, as if I could feel His arm around me night and day, and it has been to me—

"Peace, perfect peace."

I would say to each one seeking happiness on earth, give yourself to the Lord, all you are and all you have, that He may use you as He sees best, and earth becomes a paradise, all so bright and fair, so full of love and joy! One sad loss we have had this year in the death of Mrs. Harding; a loss for our Mission work, but what gain for her! rest after toil, peace after the storm!

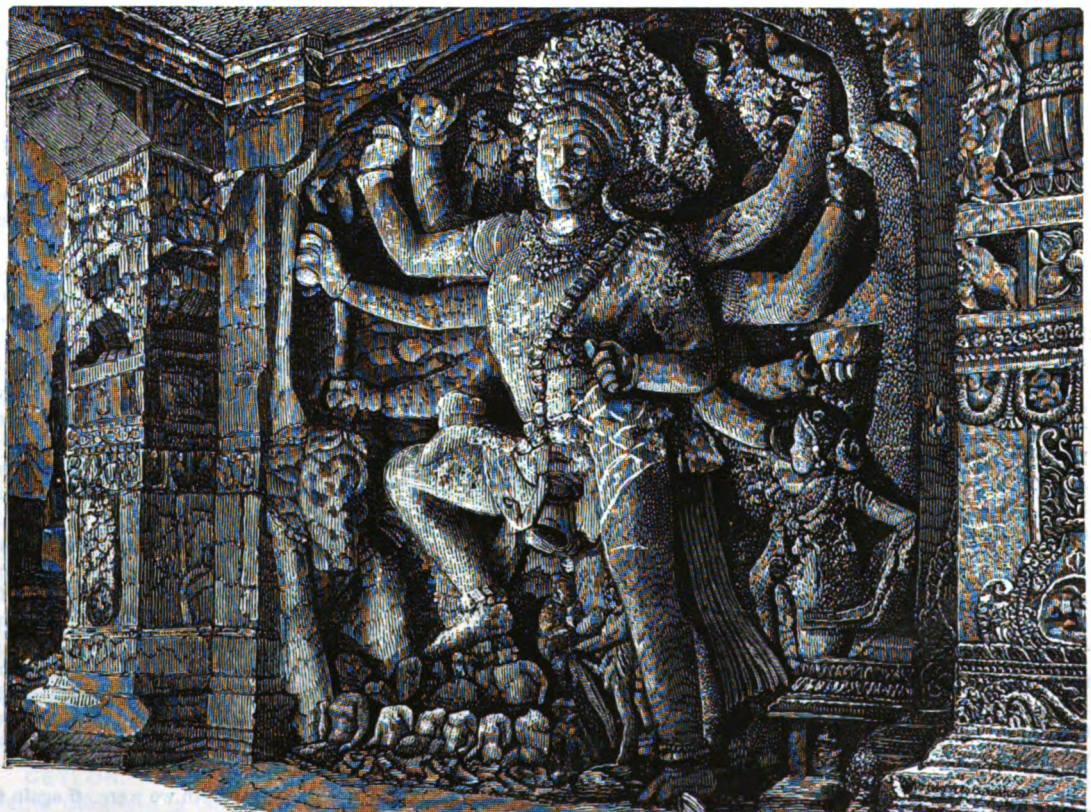
Note on the Pictures.

THE two pictures on this page illustrate Mr. Edmund Wigram's letter. The first explains itself.

The Caves of Ellora, also referred to by Mr. Wigram, are dedicated to the Hindu god, Shiva. They are of huge dimensions, and are cut out of the solid rock, as are also the effigies of Shiva and other Hindu deities which form the walls of the cave. The entrance to one of the caves, with the carved image of Shiva, is seen in the picture.



PAR-EE CHILDREN, BOMBAY.




CAVES OF ELLORA, VISITED BY MR. WIGRAM. (The stone figure is the Hindu Deity, Shiva the Destroyer.)

MR. WIGRAM'S TOUR.

Extracts from Mr. Edmund Wigram's Letters.

VI.—WESTERN INDIA.

NASIK, December 27th, 1886.

ESTERN INDIA.—You must banish now all thoughts gathered from the Missions in South India; we are in a different atmosphere altogether as regards Hinduism and Christianity. This, anyhow, is one's feeling, after ten days in the Western India Mission; of course, not enough time to have got more than general impressions for the most part, but still, whatever be the impressions, the fact is the same that the number of Christian adherents of the C.M.S. in the Province is very small, considerably under 2,000 in the last Report.

We reached Poona before 5 on Saturday morning, December 18th. Mr. Sorabji, being himself in Bombay, had sent word to his daughters to meet us; he arrived himself, with two other daughters, a couple of hours after. Before breakfast we drove out to Parvati, a hill a little way from Poona.

After breakfast we started off for our visit to the Victoria High School. One great point of interest there was the admixture of races. In the school there are English, Eurasians, Parsees, Jews, Mohammedans, and Hindus.

After dinner, in the evening, some friends of the Sorabjis came in, chiefly Parsees, but also one leading Hindu, with whom Father had some chat. It is quite refreshing seeing the ladies allowed to mix in society as the Parsee ladies do. Most of the visitors were ladies; they wear a very picturesque dress; but the gentlemen's head-dress it takes a little time to get accustomed to, and one hardly *can* call it becoming. We said good-bye before all the guests had gone, to go off to our train for Bombay, another night-journey taking us in by soon after 6 o'clock, Bombay time. Mr. Deimler met us, and took us off to the Lodge, where they live with some of the I.F.N.S. workers.

Monday, December 20th.—We began by meeting the members of the Native Church Council in the Church Missionary House. We saw also four or five schools this day, and four on Tuesday. From these schools we went off to the Robert Money School, which stands in a very conspicuous position, and commands a good view. It contains some 160 boys.

To end the day, a regal missionary gathering was held in the big drawing-room of the Lodge. I think there were just over fifty present altogether, missionaries of different societies, and also the members of the C.M. Native Church Council. The Bishop was away from Bombay, but Mrs. Mylne came for awhile; and among other non-C.M.S. or I.F.N.S. missionaries were old Mr. Bowen, who has laboured many years in India, and lives himself right among the Natives in the bazaar; Dr. Mackichan, Principal of the Free Church College at Bombay; and Mr. Hume, an American missionary. After we had been some time assembled, Father was given a good large order to speak about what we had already seen since we left home.

Tuesday, December 21st.—In the morning Father gave away the prizes to the children of the C.M. Vernacular School we visited on Monday. We visited the "Alexandra" Parsee Girls' School, and then, after looking into the Cathedral, and tiffin, another very large Parsee Girls' School, the buildings of which, erected a short time ago, cost just over a lac of rupees (£10,000 at par). Nearly two-thirds of the sum was contributed by a Parsee gentleman in memory of his mother.

[Mr. Wigram and his son spent four days in Bombay. In addition to what is described above, they saw Mr. Deimler's Mohammedan work, and paid visits to the Bishop, the Governor, and several other schools.]

We were sent on our way from Bombay early on the morning of Thursday, December 23rd, for Nasik, four of the missionaries coming to the station to see us off. Mr. Roberts met us at Nasik Road Station about 2 P.M., and a five or six miles' drive brought us to Sharanpur, the Christian village. Passing through Nasik we found two of the C.M. vernacular schools turned out to greet us, and the same with the boys' and girls' boarding-schools on our arrival at the bungalow.

The two boarding-schools were founded as orphanages by Mr. Price. At one time there were a number of Africans under training at Nasik.

including some who afterwards accompanied Livingstone in Africa, and Jacob Wainwright who accompanied his body home.

On December 24th we went early to the city to see something of the externals of Hinduism at the river-side and in the temples, and a sad sight it was. The view as one first comes down to the Godavery is very striking, numerous temples on both sides of the river, and many people. At one shrine or image two women were walking round and round, saluting, or supposed to be, each time they passed it. I am not sure if they did not miss the salute sometimes. In the temple courtyards at the great Ram temple across the river, the only one of any size, dedicated to Vishnu worship in Nasik, women were pouring water over the images.

In the afternoon there was a meeting of agents in the school-church. In the evening we accompanied Mr. Roberts and the pastor and catechists to preaching at the river-side. We had an attentive crowd round us, and hardly any interruption during the addresses, though some of the Government High School boys raised a jeer at the end.

Christmas Day, but very hard to realise as such, so different in various ways to every former Christmas. We had Holy Communion early for the English-speaking congregation, and there were twenty-five or thirty present. Then at 11 came the morning service in Marathi, the hymns being translations of "Christians Awake," "Hark, the Herald Angels sing!" and "Adeste Fideles." The interest of the service was the three baptisms. One was a Khumbi, a good caste; he was an ex-policeman. The other man was a Mahar, the eldest son in the family. His brother I had seen on Thursday night. He had come fifty miles. I think it was, to try and dissuade him from baptism; and now the poor old father was in the church to stop it, and repeatedly spoke out during the service. When the actual time came the poor man pressed forward to get to his son, and they were obliged to take him forcibly out.

In the afternoon Mr. Roberts took us to Lena, the old Buddhist rock temples near Nasik; very wonderful, but nothing to compare with Ellora, which we have since seen [see picture]. They are great chamber-caves hewn out of the solid rock, half-way up the side of a hill, some having all round them inside cells hewn out for the priests to inhabit.

Returning, we were able to see the orphanage children, and also the inmates of the asylum for aged, poor, and afflicted people, begin their Christmas dinner of meat curry and native sweetmeats.

Tuesday, December 28th.—A night journey and rest at the station, and then a 4 A.M. start on the back-seat of a tonga, a kind of low, comfortable dog-cart drawn by a pair of ponies, and with an awning over it, and by mid-day the end of our fifty-four miles' drive, and well into the Nizam's territory. The Rev. Ruttonji Nowroji welcomed us into Aurungabad, and his three daughters and three of his sons at his bungalow. The work here is very interesting. There are Christians now in some eighty or ninety villages.

If you look at the last Report, p. 129, last paragraph, you will see the story of the baptism of some converts in face of a peremptory message from the Mohammedan head-official of the village that they should instantly be turned out if they were baptized. It also tells there how in answer to prayer this trial was averted. Now here is the sequel. The said Mohammedan presents his compliments to Mr. Ruttonji, and will he please come and baptize some more people—these Christians are making so much better villagers.

Wednesday, December 29th.—Early we drove off to the magnificent tomb of Aurungzeb's daughter, on the model of the Taj at Agra. From the top of one of the minarets we got a fine view over the far-stretching tableland. After breakfast we visited the bright little Marathi school, chiefly of Christian children, where some of my picture leaflets went, and then called on Mr. Cornelius and his wife. Then in the afternoon there was a gathering of Christians in church—representatives from twenty-three of the villages, as well as some of those living in Aurungabad. After Father had given a good long address, and I had also spoken, nine of them, mostly agents actively engaged in the work, got up one after another, and their whole tone appeared one of hearty faith and conviction that great blessing on the work was near at hand. Their faith was something to strengthen ours.

On December 30th we were off again towards British India, soon after 5 A.M., Mr. and two Miss Ruttonjis going with us as far as Ellora.

I ask for praise and prayer for Nasik and Aurungabad.

THE MISSION FIELD.

MR. WIGRAM and his son arrived at Hong Kong on April 5th. He writes, "Our friends must not be weary of praying for us."

EASTERN EQUATORIAL AFRICA.

THE East African mail which arrived on May 9th, brought letters from Mr. A. M. Mackay of U-Ganda, their latest date being January 2nd. In one of his letters Mr. Mackay writes:—

"As usual in Buganda nothing lasts long, either good or evil. Just now there is a sort of respite. Teaching goes on. The numbers who come at a time are certainly limited compared with what they used to be; yet we have much reason to be thankful for the permission we have, unauthorised as it is. How long matters may remain so, who can say? There may be a fresh outburst any day; another is sure to come sooner or later, unless steps be taken to prevent it. Those in prison for the faith are not yet liberated, nor dare those in hiding venture to come to light. This in itself shows that the old enmity still remains.

"Christmas is once more gone. I had a little gathering of a hundred or more—viz., the most of our pupils who happen meantime to be at the capital. Others had little celebrations in their country homes.

"For the moment I am in perhaps a little favour at head-quarters, as I am making a structure to secure the King's gigantic flagstaff, which has been showing signs of giving way. Further, the Arab who took the goods to Emin Bey is on the road back with a good present for both King and Katikiro. Ivory keys can open doors of stone, but of course only for a time.

"The publication of St. Matthew is being steadily proceeded with, and I hope by the time you get this the whole Gospel will be in the hands of our people. The eagerness to purchase the sheets already done sufficiently indicates the likelihood of the whole edition being rapidly bought off."

NORTH INDIA.

THE Divinity School at Allahabad will shortly lose, for a time at least, the Rev. W. Hooper's valuable services. It pleased God to take his wife from him last year, and he has come home for his children's sake. As the fruits of his work last year, three students of the school have gone forth into missionary work, "all having given unmistakable proof of being actuated by the love of Christ as the ruling passion of their lives."

At St. John's College, Agra, a remarkable course of public lectures were given last year by an able catechist, Nanak Chand, in refutation of the anti-Christian tracts issued by the Hindu sect called the Arya-Samaj. They were a complete success, hundreds of Hindu gentlemen attending and taking part in the discussions.

PUNJAB AND SINDH.

ON March 6th, at Lahore, the Rev. Egerton Corfield, M.A., of Batala, and Sahib Dial, of Amritsar, were admitted to priests' and deacons' orders respectively by the Bishop of Lahore.

A GENERAL report on this Mission by the Rev. R. Clark shows that the whole number of Christian adherents is 1,802, of whom 616 are communicants. Over 5,000 children are in the schools, and last year there were 115 adult baptisms.

Sixteen of these were admitted to the Church at Amritsar, one being a Native officer belonging to a Punjab regiment stationed at Dera Ismail Khan. He was baptized by his own choice in full uniform in the midst of a full Sunday service that all men might know of his confession of Christ. He is now serving in Burmah.

WESTERN INDIA.

THE Rev. J. G. Deimler writes encouragingly of the Mohammedan Mission at Bombay. He has two excellent converts from Islam as Evangelists; one for the Hindustani-speaking Moslems, and the other for Persians and Arabs. He mentions an old lady baptized by him ten years ago, who is faithfully witnessing for Christ amid cruel persecutions, and of whom a Zenana lady writes: "I have never in my life met a more beautiful Christian character." Mr. Deimler will shortly return home on furlough, and his work will be taken up by one of the two new University men appointed to the Mission.

SOUTH INDIA.

THE new Divinity School at Madras under the Rev. H. D. Goldsmith had five students during last year, one of whom was a graduate of Madras University, and another the holder of the second of Bishop Gell's Greek Testament prizes.

THE reports from the Telugu Mission show an aggregate of 330 adult baptisms last year. There are now 5,707 baptized Christians, and 2,136 under instruction. The numbers have doubled in seven years.

CEYLON.

THE Society's baptized Native Christians in Ceylon are 6,378 (2,861 Singhalese and 3,517 Tamils). The adult baptisms last year were 126 Singhalese and 81 Tamils; and there are 273 adult candidates for

baptism, 142 Singhalese and 131 Tamils. There are six Singhalese and six Tamil Native clergy; 156 Singhalese and 187 Tamil Native lay teachers, and 9,735 scholars in the 192 schools, 5,841 being Singhalese and 3,952 Tamils.

MAURITIUS.

THE Society's work among the coolies from India and China employed on the sugar estates is carried on by four English and four Indian (Bengali and Tamil) clergymen. The Christian adherents exceed 2,000, viz., baptized 2,047, catechumens 47. There were 83 adults last year, eight of them Chinese. The Rev. H. D. Buswell, Secretary of the Mission, reports growth in all departments. In particular, he speaks thankfully of the volunteer evangelists—converts who give leisure hours to direct evangelistic work. One of these volunteer helpers specially won over and prepared for baptism sixteen Native coolies.

JAPAN.

THE Gospel is spreading rapidly in Japan. There are altogether more than 13,000 adult baptized Protestant Christians, besides children; and the candidates for baptism are numerous. The numbers have more than doubled in three years, and the increase in 1886 exceeded 3,000. The great majority are Presbyterians and Congregationalists connected with the American Missions. The three Episcopal Missions, C.M.S., S.P.G., and American, have together about one-tenth of the whole. The C.M.S. has 665 baptized and 93 catechumens. Its baptisms last year were 179 adults and 64 children.

BISHOP E. BICKERSTETH landed in Japan in April, 1886, and has since confirmed about 150 of the C.M.S. Christians. On March 6th last he admitted three Japanese to deacons' orders, the Revs. Terata, Nakanishi, and Terasawa, the first Natives ordained in connection with the Episcopal Church. The Rev. H. Evington preached the Ordination Sermon. The congregation numbered 320 persons. One hundred Japanese received the Holy Communion, besides sixteen foreigners and the clergy. One of those ordained was sixty years of age, one about thirty-three, and the third about twenty-nine.

IN February last, a General Conference of missionaries and Native Christians in Japan connected with the three Episcopal Missions, C.M.S., S.P.G., and American Episcopal Church, was held at Osaka, under the auspices of the English and American Bishops, Dr. Bickersteth and Dr. Williams. The constitution and canons of the Episcopal Church in Japan were agreed upon, and a name for it was adopted by the votes of Japanese members, which, literally translated, is "Japan Church." Our missionaries write very thankfully of the love and harmony that prevailed. The Japanese Episcopalians are showing remarkable independence. They accept "for the present" the Anglican Bishops and Prayer Book and Articles, but they look forward to the time when they shall be entirely free.

WE deeply regret to report the death, on March 11th, of Mrs. Maundrell, wife of Archdeacon Maundrell, of Japan. Mrs. Maundrell was the daughter of Archdeacon Hobbs, late of the Society's Mauritius Mission, and had laboured with her husband first in Madagascar and then in Japan for twenty years.

NEW ZEALAND.

WE hear with much regret, through Bishop Stuart, that the Bishop of Wellington (Dr. Hadfield) met with a serious accident on February 27th. A fire had broken out somewhere and the Bishop, getting up to ascertain its whereabouts, fell downstairs, a distance of twenty feet. He fell on his head on the pavement, and remained insensible for an hour and a half.

NORTH-WEST AMERICA.

A LETTER has been received from Bishop Young, dated Vermillion, November 25th, where he was to winter. He reached his diocese in June last, and in the following four months made several long boat-journeys on Peace River, between Forts Chipewyan, Vermillion, and Dunvegan, each of them hundreds of miles apart. He had admitted two missionaries to priests' orders at Dunvegan on August 8th, the first ordination ever held so near to the Rocky Mountains. The work among the Beaver Indians on Peace River is hopeful. The Chipewyans on Great Salt Lake are mostly under Romish influence.

THE Rev. G. S. Winter, of York Factory, writing in March last, speaks of the great kindness he and Mrs. Winter have received from the Christian Indians and others since he recommenced his work among them at the beginning of this year. It will be remembered that the ship in which he returned became a total wreck, and that he lost nearly the whole of his annual supplies. Up to the time of writing his and his wife's wants had been supplied by country produce. He writes that the terrible disaster has brought out the love and affection of the Red Indian, and that though many of them are very poor they have generally sent to the missionaries a part of anything they have themselves had, and would take nothing in return. The Hudson's Bay Company's servants had also been most kind.

THE QUEEN'S JUBILEE.



THE GLEANER'S special function is the recounting of what is being done to extend the kingdom of the King of kings, to win loyal subjects to Him from every "people and kindred and tongue," and to hasten on that time when He shall come in glory to reign triumphant. But as loyal subjects, we cannot pass over an event calling for so much praise and thanksgiving as Her Majesty's Jubilee. That God should have enabled her to rule for so many years, to gain so large a measure of love and confidence from her people in England, in India, and all over the world; that she should have been divinely supported during some of the bitterest trials that can fall to the lot of woman, are themselves abundant cause for gratitude; that her reign should have been so marked by spiritual blessings; that so much should have been done in so many departments of Christian work to fulfil Christ's commands; that so much success should have followed the efforts made, are a still greater cause for both prayer and praise. The history of the past fifty years has been a chequered one; but through favouring and unfavouring crises the Queen has ever clung to the spirit of her youthful vow, "I will be good," and to this assuredly may be traced her long and prosperous reign, and all the temporal and spiritual mercies by which it has been accompanied. "Them that honour Me I will honour."

It will be interesting to notice at this time a few occasions when members of the Royal Family have come in contact with the C.M.S. and its work. By one of the Society's laws,

a contributor of £50 makes its donor a Governor for Life; and at the head of the list of Governors for Life in the Annual Report stands the name of Her Majesty the Queen, in virtue of a gift of £50 in the Society's Jubilee year, 1848-9. She has also now and again contributed to the Windsor C.M. Auxiliary. But let us rather notice the occasional glimpses which the Queen, the late Prince Consort, and other members of the Royal Family, have had of the

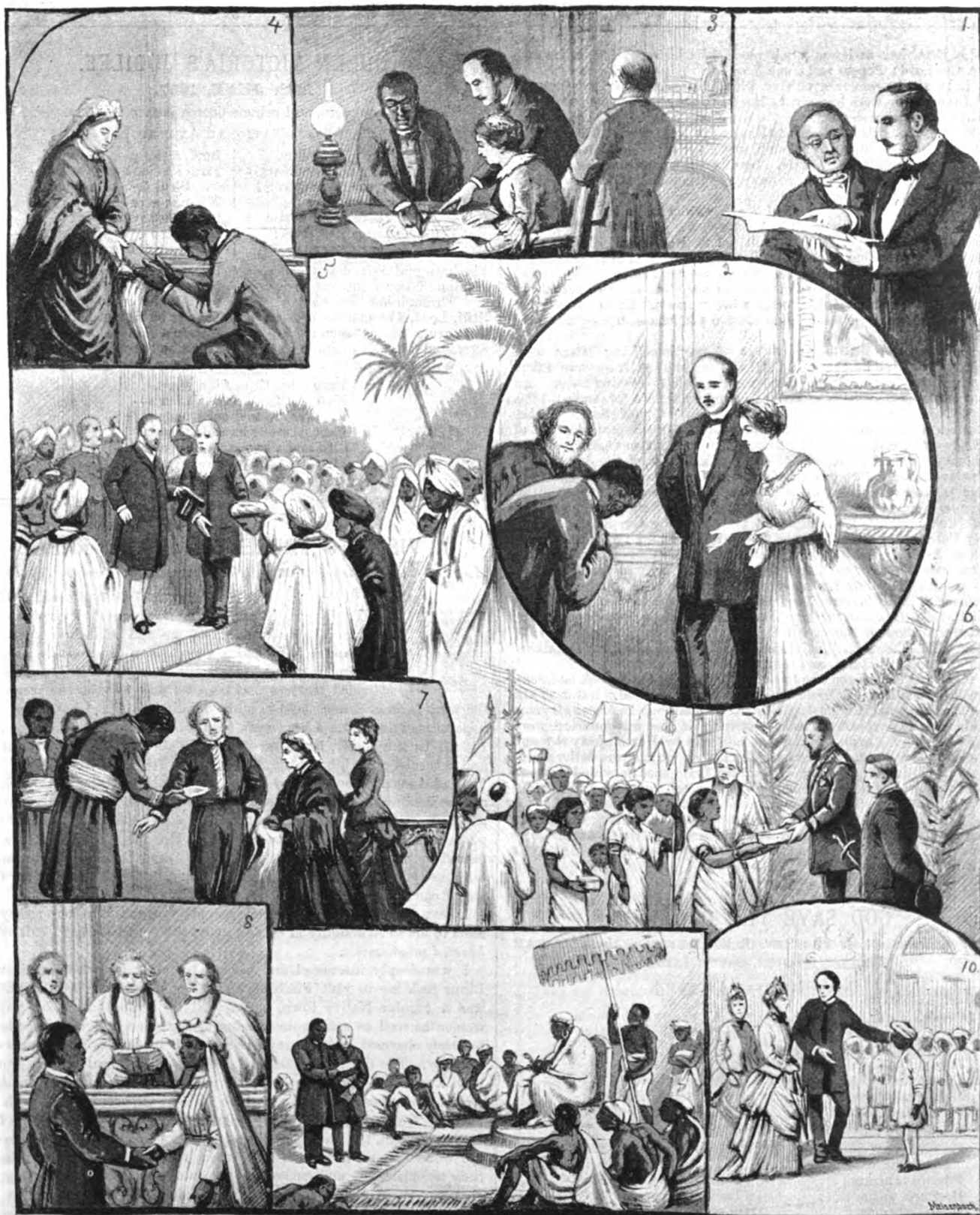
Society's work. A few interesting incidents are represented in our picture on the opposite page.



No. 1. Shows an interview in 1850 between the late Prince Consort and the late Dr. Krapf. The Prince had heard of the doctor's work on the East Coast of Africa, and was much interested in his narrative, and conversed with him upon the prospects of his Mission. The Prince also placed a sum of money at his disposal for the purpose of giving presents to the Imam of Muscat, a ruler who had shown some kindness to the missionaries.

No. 2. In 1855 the Queen and the Prince Consort received H-pango, baptized by the name of John Williams, a converted New Zealand Chief, whom the late Rev. Richard Taylor brought with him on a visit to this country. The Queen and her Consort were both interested in the story of the New Zealand Mission, and conversed with H-pango through Mr. Taylor, who interpreted.

No. 3 shows the Rev. S. Crowther (now Bishop) explaining his work in the Yoruba Mission, and his journey up the Niger, to the Queen and the late Prince Consort, in November, 1851. The fourth person present is the late Rev. Lord Wriothresley Russell, by whom Mr. Crowther was presented. The Queen and the Prince both listened with eager attention as Crowther gave a brief sketch of his work in the Yoruba Mission. The Prince was much interested in a map of the country, done by Crowther's son, and traced out the native towns as they were mentioned. Her Majesty asked him many questions relative to himself



THE ROYAL FAMILY AND THE CHURCH MISSIONARY SOCIETY.

1. Prince Albert and Dr. Krapf in 1850 ; 2. The Queen and Prince Albert receiving Hipango in 1855 ; 3. The Queen and Prince Albert receiving Samuel Crowther in 1851 ; 4. The Queen presenting a Book to Jacob Wainwright in 1874 ; 5. The Prince of Wales at Amritsar, January, 1876 ; 6. The Prince of Wales in Tinnevely, December, 1875 ; 7. The Queen receiving Mtesa's Envoys, 1880 ; 8. Marriage of Sarah Forbes Bonetta, 1832 ; 9. Samuel Crowther reading the Queen's Letter to Egba Chiefs, 1849 ; 10. A Page Boy for the Duchess of Connaught from the Secundra Orphanage, 1886.

and Mrs. Crowther, and was much pleased by his repeating, in his own tongue, the Lord's Prayer and some Yoruba Proverbs.

No. 4. It will be remembered that when the remains of the venerated David Livingstone were brought to England, they were accompanied by his faithful African servant, Jacob Wainwright, who had previously been in the Society's African Institution at Sharanpur, Nasik. The Queen expressed a wish to see Jacob, and he was taken by a Secretary of the Society to Windsor Castle. During the interview Her Majesty graciously presented him with an autograph copy of "Our Life in the Highlands," written by herself.

Nos. 5 and 6. When the Prince of Wales visited India in 1876, he was much interested in the little he had time to see of the Society's work. At Amritsar. General Taylor introduced to His Royal Highness the Society's senior missionary, the Rev. R. Clark, who then introduced some members of a Native Christian Deputation to the Prince. The Church of England Native clergy present were in surplices and stoles, and one American Presbyterian minister wore a black gown. In Tiunevelly the Prince was welcomed by some 7,000 Native Christians, belonging to the C.M.S. and S.P.G. Missions.

No. 7. When the Wa-Ganda envoys of the late King Mtesa were brought to England by the Rev. C. T. Wilson in 1880, they were taken to Windsor Castle, the Queen having consented to receive them. An account of the presentation was given in the GLEANER for August, 1880.

No. 8. This picture shows the marriage in 1862 of Sarah Forbes Bonetta, an African protégée of the Queen. In 1850 Captain Forbes, of H.M.S. *Bonetta*, was sent by the British Government to visit King Gezo of Dahomey, in the Yoruba country, to persuade him, if possible, to give up the slave-trade. Two years before, King Gezo's army had destroyed a native town, and carried off 20,000 captives. One of these, a little girl of nine years of age, whose parents had been beheaded, and who had herself been reserved for sacrifice, was handed by the King to Commander Forbes as a present to the Queen of England. By the Queen's command the child, having been baptized by the name of Sarah Forbes Bonetta, was sent out to Sierra Leone, where she was placed in the C.M.S. Institution. She was afterwards for some time at a good school at Brighton, and ultimately was married there to an African merchant, named Davies. The Rev. Henry Venn, then Honorary Secretary of the C.M.S., the Bishop of Sierra Leone, and other clergy, officiated on the occasion. The Queen graciously consented to be sponsor for Mrs. Davies' first child, named Victoria, and sent a silver cup as a present.

No. 9. In 1843 the Egba chiefs of the Yoruba country took occasion, by a visit of the Rev. H. Townsend to England, to send a letter to the Queen, thanking her for having rescued so many of their countrymen from slavery, and speaking with gratitude of the missionaries' work amongst them. A gracious reply was returned by Her Majesty through the Society's President, the Earl of Chichester, which was delivered at a great gathering of chiefs on May 23rd, 1849, accompanied by two splendid Bibles—English and Arabic—and a steel corn-mill from Prince Albert. Samuel Crowther read and translated the royal letter.

No. 10. Illustrates an event in connection with the C.M.S. Orphanage at Secundra last year, when a boy was selected from that Institution to serve as page to H.R.H. the Duchess of Connaught.—(See the GLEANER for last month.)

GOD SAVE THE QUEEN!

A TELUGU VERSION BY THE REV. J. E. PADFIELD, MASULIPATAM.
TELUGU MISSION, SOUTH INDIA.

[Tune—NATIONAL ANTHEM.]

- | | |
|---|--|
| 1. Ó Déva rānikin
Chirāyuvun sadā
Osangumee
Jaya prakāshamun
Vishāsha sankhyamun
Mahā prabhutvamun
Osangumee | O God, upon (our) Queen
Long life all constantly
Do Thou bestow;
Lustre victorious,
Happiness glorious,
A great reign (over us)
(On her) bestow. |
| 2. Prabhunda Daivamā
Mā rāni shatrulan
Adantsumee
Virōdhi tantramū
Harimpa jē umu
Ihāna kshēmamū
Osangumee | (O) Lord (our) God (arise),
(All) our Queen's enemies
Make Thou (them) fall.
(Confusion be their fate),
(Their) knavish tricks frustrate,
On earth a peaceful state
Bestow (on all). |
| 3. Khanampu dānamul
Nityambu nāmekun
Osangumee
Suneeti vaitaanan
Sukeerti nondagān
Sangeeta stōtramun
Osangumee | (Thy) choicest gifts (in store)
On her for evermore
Do Thou bestow;
Good laws (may she maintain),
Loud plaudits to obtain,
Glad songs of praise (to gain),
(All this) bestow. |

QUEEN VICTORIA'S JUBILEE.

20th JUNE, 1887.

"By Me kings reign, and princes decree justice."—*Prov.* viii. 15.

[Tune—NATIONAL ANTHEM.]

THOU who, these fifty years, Hast quelled a nation's fears— Hast spared our Queen!	Reft of the wise and good, Firm she hath ever stood— Firm for the right.
To Thee, O Lord, we raise Our heartfelt thanks and praise For Britain's prosperous days: God bless our Queen.	When woe or want were nigh, Ready her sympathy; Love wiped the weeping eye— Love is her might.
She hath maintained Thy cause, Honoured Thy righteous laws, Through her long way:	Her children bless her name; Her subjects spread her fame All the world o'er:
Still, Lord, Thy mercies crown; Cast every traitor down; Surround Victoria's throne With peace for aye.	Thanks be to Thee, Most High— Britain's glad millions cry— Thine be the victory From shore to shore.

Thou who, these fifty years,
Hast quelled a nation's fears—
Hast spared our Queen;
Hear now our humble prayer,
Still make her cause Thy care,
Thy favour may she share:
God bless our Queen.

Holy Trinity, Eastbourne.

WILLIAM A. BATHURST.

A VISIT TO FRERE TOWN AND RABAI.

LETTER FROM MISS ALLEN, of the Universities' Mission, Zanzibar.

FRERE TOWN, March, 1887.

MUST tell you a little about my visit here.* Everybody has combined to make much of me and make me enjoy my visit, and I have had a very happy time. It is a great pleasure to see so many signs of work for God, such well-attended services and classes; and to visit the scenes of the work is an enormous help to understanding all that I have read and hope to read about it. I have even been up to Rabai. Miss Harvey and I went back with Mr. Binns on Tuesday, February 22nd, to Kisulutini, and returned with him on the 28th to Frere Town, visiting Jomvu [the Methodist station] on our way down. I have been really working hard at sketching, so as to get together as complete a series of C.M.S. sketches as I can. I have already got about fifteen water colour drawings of this place and Rabai, and hope to get one or two more before I leave. I intend to put them all into one book and send them to you to make what use you like of them. I feel it is just a little bit of work for God that I can do in my holiday.

I have been very much pleased with all your workers here; they all seem to me so thoroughly in earnest about their work—what I call *whole hearted* missionaries.

I was deeply interested and pleased by what I saw at Rabai. Mr. Binns took me to visit Fimboni, about five miles from Kisulutini. It was a regular Native town, surrounded by a stockade. The people, women as well as men, wore nothing more than a frill round the loins, but they charmed Miss Harvey and me, both by their good manners and courtesy. The chief had food cooked for us, and we sat on the ground with a small basket of *ugali* (maize porridge) and a basin of *kundi* (a sort of brown beans) before us, which we were expected to eat with our fingers. We were surrounded by a closely packed ring of spectators four deep all round, the children being carefully placed in the front to see the wonderful performance. But though they thus frankly confessed their astonishment and curiosity, there was no pushing or jostling, no crowding upon us. And when I was sketching I was amazed at the people's good behaviour. I had only to explain where I wanted space left, and no child even was allowed for a moment to transgress the limit. Never in all my varied experience of sketching in a crowd have I seen anything approaching the good manners of these undraped savages.

* Miss Allen had most kindly visited the C.M.S. Mission, at Bishop Parker's invitation, to stay a month with Miss Harvey, who had been ill, and who was the only lady there, Mrs. Binns and Mrs. Shaw having been invalided home.

Not far from where I was drawing stood the Native catechist Nathaniel, expounding the First Psalm to some men in their own tongue, he being a Nyika man himself. They seemed to listen very attentively. He goes there regularly to preach and teach.

Another day I went into the school to hear the singing, and certainly I was surprised and delighted to hear these little creatures reading off at sight their tonic sol-fas so briskly and so accurately. They do their Native teacher, Cecil, great credit. It certainly struck me rather that the truth and purity of the notes was almost in inverse proportion to the amount of clothing. There were some little urchins with nought on but the narrowest strip of rag as an apology for clothes (for clothed you hardly could call them), who brought out their notes sweet and true as a blackbird's; and certainly one little brown maiden, with a very civilised frock and pinafore, exquisitely pretty though she was, frequently marred the concord of sweet sounds by false notes.

On Sunday I was privileged to give the whole school a sort of catechetical lesson, and I certainly have rarely had the happiness of teaching a more interesting and attentive class. They are all taught in Swahili, and it was evident they understood my lesson in that language by their bright, earnest little faces, and also by their ready answers to my questions. I never saw a set of children anywhere so well-behaved at prayers. It was a pretty sight to see the little ones especially, standing with their hands covering their eyes and with bent heads responding to the prayers. I gave a similar lesson to the Sunday-school here last Sunday, the boys and girls being brought together for the occasion. The room full of children, with their dusky faces and gaily coloured dresses and kerchiefs, was a very pretty sight too.

LETTERS TO THE EDITOR.

Railway Men's Missionary Offerings.

DEAR SIR, Our C.M.S. friends will be interested to hear of the generous support rendered to the Society's work by the Brighton Railway men. From the sum of £1 1s. 10d. in the year 1880, their offerings have increased to £30 and upwards, last year the amount contributed by them being £32 13s. 8d. It is evident from the voluntary way in which the work is done that these gifts are the expression of loving gratitude for spiritual blessings possessed and realised. On Sunday afternoons, at the conclusion of a service held by Mrs. Gates, a plate is passed round and contributions willingly given. No appeal for money is made. Now and then a C.M. box, which is always on the table on such occasions, is shown, and the privilege of giving to the Lord's work just named; this is done for the sake of strangers present, lest they should think the object of the collection was to defray the expenses of the hall. The Brighton Railway men's offerings may thus be truly called a service of love. I trust that in other places where there are similar gatherings many may be led by their example to join in the privilege of sending to those in heathen darkness the light of the glorious Gospel of the grace of God. S. J. R. K.
Brighton, April 12th, 1887.

The Thursday Prayer Meeting.

DEAR SIR, A few weeks ago I was coming up to London, and wishing to attend the Thursday Prayer Meeting, asked six friends of the C.M.S. as to the time it is held. Three did not even know of its existence, two did not know it was a weekly institution, the sixth, a London friend, gave full particulars, so that I was able to attend. After such earnest and loving words as we heard that day, we could not but leave the room strengthened to work more perseveringly for our grand C.M.S. and to return with a fresh supply of love and zeal for our own special home work. A. M. C.
Abergavenny, April 19th, 1887.

[Will all our readers take note that the Prayer Meeting is held every Thursday, from 4 to 5 at the C.M. House, Salisbury Square, and is open to all friends?—ED.]

THANKS FROM THE FRENCH GOVERNMENT.

THE following letter has been received by the Society from the Foreign Office:—

Foreign Office, April 2nd, 1887.

Sir, A communication has been received from the French Ambassador at this Court, requesting that the expression of the deep sense of gratitude of the French Government may be conveyed to Dr. Baxter, missionary at Mpwapwa, for the care and attention bestowed by him on M. Revoil during a dangerous attack of fever from which that gentleman was suffering while travelling in the Lake district of Africa on a mission from the French Government.

I am accordingly directed by the Marquess of Salisbury to request you to take the necessary steps to convey to Dr. Baxter the thanks of the French Government for the assistance rendered by him on the occasion in question.—I am, Sir, your most obedient humble servant,

T. V. LISTER.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBDIN.

Missionary Address.

This address is only intended to be suggestive; the second head especially must be amplified from the giver's own knowledge. In giving address must be careful to make meaning plain before asking name of kings. The writer, owing to the undue magnifying of some detail, had the answers "Herod" and "Nana Sahib" given to Question II.

Describe two kings—good and bad.

I. GOOD KING.

Laws all good. People to be truthful, honest, kind, industrious. Will protect them, help them in trouble. People happy.

II. BAD KING.

Laws all bad. Mothers to kill infants, men to beat women and force them to work while idle themselves, all to deceive and cheat one another. If do not obey, king will punish with famine, plague, &c. People miserable.

Subjects of good king must not be content with own position, but must attack strongholds of bad king and overthrow his power.

a. To bring glory to their own king.

b. That subjects may become happy.

All cannot be soldiers, but all can and must help pay for food, clothing, and arms for soldiers, take interest in their doings, follow steps in newspapers.

Who is the Good King?

Who is the bad king?

Explain strongholds and draw parallel, being careful to bring application within children's experience.

Sunday Schools in India.

Mr. Edmund Wigram writes from Baddegama, in Ceylon, "Father was very much struck, in going round the boys' classes in the Sunday-school here, at the answers given, and the intelligent interest shown. In one class, consisting mainly of Buddhist boys, they were speaking of prayer, and several said spontaneously, 'We do pray to God.' There is a heathen village about five miles off, from which four boys have attended one of the Mission-schools, and are now begging for Baptism. Their ages are somewhere between 11 and 14."

At Masulipatam he tells of "Miss Brandon's wonderful Sunday-school. Her heathen servants receive a small capitation fee for bringing in as many as they can get to her bungalow of all castes and ages, from quite small children to a class of young men, some of the latter being present or past members of the Noble College. The bungalow was pretty well full of children, all castes mixed, and Christians of Mala origin carrying on instruction in some of the classes. In her last report Miss Brandon speaks of 300 names on the roll of the Sunday-school."

From Calcutta he says: "In the afternoon I spoke to the children of the Old Church Sunday-school, a fine gathering, and including Bible-classes of young men and women in addition to the regular school classes. At the end of the school the teachers gather for two or three minutes' prayer for blessing on the work just done."

The Rev. R. T. Dowbiggin writes from Cotta, Ceylon: "Our Sunday-schools are now more thoroughly organised, and in four centres festivals are annually held, which encourage both the teachers and the taught. In each of the four centres a committee is appointed, and the members are expected to examine monthly the lessons taught in the schools."

The Rev. A. J. Jacob, writing from Kannit, Travancore, says, "I conduct Sunday-schools every Sunday. The children attend regularly. They are taught the Collects and special texts from Scripture."

Topics for Thanksgiving and Prayer.

Thanksgiving for the Anniversary (p. 61).

Thanksgiving for the large income of the past year, and for the special gift of £22,000 for East Africa. (P. 72.)

Thanksgiving for further offers of service. (P. 72.)

Thanksgiving for the success of the C.M.S. Islington students. (P. 72.)

Prayer for those just ordained, or about to be ordained.

Prayer for the East African party now on its way out. (P. 72.)

Thanksgiving for news from U-Ganda (p. 65). Continued prayer for Mr. Mackay, and the converts, and the king and people.

Thanksgiving for many interesting baptisms in the past year in India.

Ceylon, China, and Japan (p. 65).

Prayer for the first C.M.S. Japanese clergymen, and for the newly-organised Japanese Church (p. 65).

Nota Bene.

We were mistaken as to the numbers at the Brighton Ladies' Prayer Meeting. Mrs. Hannington asks us to state that the number at the time we wrote averaged 100, but it has since diminished, owing to visitors leaving Brighton, to 40 or 50.

We are asked to state that *Joyfully Ready*, the memoir of Harry MacInnes mentioned in our last number, is published by Seeley & Co. The sixth edition is just out, price 2s.



THERE is one thing that we wish to say to several of our fellow-Gleaners. It is suggested by letters written to us by some of them; and probably others who have not written have the same thoughts and feelings as those who have. The longing desire is expressed that the Lord of the Harvest would send them forth into His harvest-field. Again and again we have been deeply touched by the earnestness of our correspondents, and our thought has been, "Thou didst well, in that it was in thine heart." We doubt not that some of them will be really called to the field in time; but we want to remind all of two or three things which they need to remember.

(1) God has two calls to service, the inward and the outward, the call of His Spirit and the call of His Providence. If the desire to go to the heathen fills my soul, it is (apart from mixed motives) the Spirit's work. Yet God's Providence may close the door. My desire is good, but it may not be His will to fulfil it. He may destine me for other work.

(2) God gives all His children something to do for Him, and He wants *that* done, and not something else. Perhaps it is to be almost wholly occupied in daily domestic drudgery. Perhaps it is to teach a little class of dull boys. Perhaps it is to witness by a holy and humble life in a crowded workshop. Perhaps it is to be the greatest of Missionary Bishops. Perhaps it is to tend a sick mother. Perhaps it is to lie still. "Lord, what wilt *Thou* have me to do?"

(3) True, loyal, patient service in a lowly sphere is the best preparation for a higher one. "He that is faithful in that which is least is faithful also in much." Meanwhile, "Tarry thou the Lord's leisure." And read David's history: shepherd, minstrel, fugitive, king. And Joseph's.

(4) As regards the greatest of all works, the Evangelisation of the World, there is work to be done at home as well as abroad. Let every one do *what he can*, the Lord enabling him. If you have only one talent, use that.

One day we will give our fellow-Gleaners a story to illustrate what we have now said. Meanwhile, if God should make these few words helpful to any, will they write to us?

We shall mention from time to time various suggestions made to us, in order to elicit the opinions of others about them, if they care to write. One friend suggests that the Card should have on it a specially chosen text *for the year*; and another, that it should have a *prayer* for members to use. We will try and manage both these. Another suggests that the Card should not be renewed yearly, and thus expense saved; and that the subscription might be merely the penny for the Manual. We have carefully considered this proposal, but we feel that it would go far to destroy the Union. Only a few members, comparatively, might send for the new Manual; and we should never know who were members still, and who not. Another suggestion, like that of the Roll Call, is, from Dr. Hoernle in Persia. It is a valuable one, and we hope shortly to act upon it:—

My proposals are—(1) That a special day of the week should be suggested for the members to pray for one another; (2) a series of lessons

(i.e. Selected Readings from Scripture) appointed. I think if a *daily* series be fixed it will fail. Some are sure to read already the Daily Church Lessons; others those of the International Prayer Union. Better, I think, it would be to appoint certain readings for the GLEANERS' UNION Day, and printed sufficiently long in advance—say two months—to let the *Gleaner* reach all members, so that on the day we would all read the same thing. It strikes me the lessons might be prepared on two lines—(1) General Missionary subjects, e.g., the privilege or the duty of the Church and its members towards Missions. (2) Special for the UNION: such passages—they might be only texts—as would suggest special lines and field of work for the Gleaners—in fact, gleanings from Scripture having special bearings on our UNION and its work.

The progress of the GLEANER'S UNION has not been quite so rapid lately. But the Sixth Thousand was complete before the end of April, that is, within ten months from the start. We now give an analysis of the *London* members in the Six Thousand. We include the suburbs to about ten or eleven miles, as that area constitutes the Society's "Metropolitan District." The total number is 1,411.

List of Members of "Gleaners' Union" in the first 6,000, resident in the Metropolitan Districts.

DISTRICTS.	No. OF MEMBERS.	DISTRICTS.	No. OF MEMBERS.
Ealing	6	Forest Gate	8
Acton	3	Leyton	5
Shepherd's Bush	5	Leytonstone	5
Chiswick and Brentford	3	Walthamstow	6
Hammersmith	4	Woodford	2
Fulham	20	Blackheath, Lee, and Lewisham	23
Chelsea	9	Greenwich	12
South Kensington and Brompton	18	Bromley (Kent)	2
Kensington and Notting Hill	41	Sidcup	3
Pimlico	7	Bickley	13
*Paddington and +Bayswater	123	Beckenham	4
St. Marylebone	68	Peckham	10
St. John's Wood and Maida Hill	26	New Cross and St. John's	6
Kilburn	3	Southwark, +Bermondsey, and Horse-	
Willenden	2	lydown	89
Hampstead	82	+Rotherhithe	26
Highgate and Finchley	5	Brixton, Stockwell, +Kennington,	
Hornsey	10	and Lambeth	41
Kentish Town	32	Camberwell	11
Camden Town	6	Herne Hill and Dulwich	17
St. Pancras	8	Anerley and Penge	21
Bloomsbury and Clerkenwell	12	Norwood	41
City of London	21	Croydon	37
Islington, +Holloway, and Highbury	299	Beddington	1
Southgate	4	Clapham	48
Tottenham	3	Streatham	11
Stoke Newington and Mildmay	36	Balham	4
Hackney	7	Battersea	2
Spitalfields and Bethnal Green	7	Wandsworth	10
+Mile End	37	Putney and Kew	6
Bow	9	Kingston	2
Stepney	2	Richmond	24
Old Ford	3	Surbiton	2
West Ham and Stratford	9		
		Total	1,411

- * 36 Members of St. John's Church, Paddington, 6 of whom reside in other districts.
- + 19 from St. Peter's Church, Paddington, some residing in other districts.
- + 181 from St. James's, Holloway, about 30 of whom reside in other districts.
- + 55 from St. Benet's Church, Mile End Road, a few residing in other districts.
- + 74 from St. James's, Bermondsey, a few residing in other districts.
- + 25 Members of Christ Church, Rotherhithe.
- + 25 Teachers of St. Mark's, Kennington, Bolton Street, Sunday School.

Among recent letters of special interest was one from a member who, in addition to the income from his profession, found that he could earn in another way £40 a year, and has determined to give the whole of that to God's service. He will accordingly give four-fifths of it, £32, to C.M.S. annually, and the remaining fifth to another object.

How the Work is Done.

From an old Footman.—I beg leave to enclose a form requesting to be enrolled as a "Gleaner." I am not a stranger to the Church Missionary Society, having been a collector thereto for more than forty years; during that time I have collected about £60. I commenced when I went as footman to my first situation, then in my teens, and I thank God for it I continued it until I came into strange places and amongst poor people. I have several of my old collecting-books bound up in a volume. When the Jubilee year of the C.M.S. (1848) was held, I applied at Salisbury Square for a card to collect, and the various pamphlets then published. I collected £27. I have that and the papers bound in a volume, with Major Straith's autograph attached to it, which to me is a valuable volume, such as cannot be found in the British Museum.

From a Scripture Reader.—We have this (Easter) week held our Annual Sale of Work for the funds of the C.M.S., which was instituted many years ago by our good Rector. It realised about £100 (this has been the average

sum of recent years), and I am glad to tell you that the GLEANERS' UNION was represented at this sale. Although only two "Gleaners" had been enrolled from the parish they did *what they could*, with the result that 30s. was made by the sale of three pictures they offered for sale; but this was not the only good it accomplished: it led to questions being asked concerning the GLEANERS' UNION, the name of which was put over the pictures, and it has resulted in new members being enrolled as "Gleaners."

From a Lady.—I am requested by — to ask you to send her a GLEANERS' UNION Card. She has been hesitating for some time, as she is poor and lonely, and was afraid she could not do anything in the way of "Gleaning"; but from a child, when her father always gave her a penny to put in the missionary-box coming out of church, she has cared for the Church Missionary Society. When she was better off she used to give 2s. 6d. quarterly, and for some time she has taken in the *Gleaner*, but at present, owing to severe illness and age, she has not been able to earn much, and has been supported mainly by the family in which she lived some years and others. I give her the *Gleaner* but she hopes to pay for it again. She cannot quite follow the Cycle of Prayer, but has taken *U-Ganda* to pray for daily. She took very great interest in the "F. S. M.," though unable to attend any meetings, and looks out for the texts now given in the *Gleaner*, and we find together the answers to the questions.

From a Young Lady.—During the year 1886 my mother and I cleared £8 18s. for the C.M.S. by the sale of a home-made game called "Figure Patience." (Vide page 180, fifth col., of Contribution List in last large C.M.S. Report.) I have orders for the game by post from all parts of the country, and am kept in constant employment for all spare minutes.

BIBLE READINGS FOR GLEANERS.

NO. VI.

THIS is the Jubilee month, and we Gleaners shall be behind no one in the glad expression of our loyalty. We, too, must have some Jubilee subject, and twine our loyalty for our Queen with the superior loyalty to the King of kings. And as I was thinking how to do it, I remembered one ceremony of the Coronation Day. One of the insignia of majesty which was handed to the Queen on that eventful day was the golden Orb with a Cross upon it. Then as she left the Abbey, crowned, anointed, and accepted Queen, this Orb was carried in state before her.

It is not hard to link on to this a missionary meaning. It is inspiring to remember that one of the essential acts of the Coronation is to acknowledge that the Lord is King of the whole earth. As our Queen received the Orb it was a recognition that "the round world" belongs to the crucified King. It would be to the glory of our Queen and her councillors if this official recognition of Christ as possessor of the world could be actively carried out. But meanwhile it is our strength to know that in carrying the message of the Lord Jesus to the heathen, we are not only gaining Him new ground, but we are reclaiming ground which *is His*. It is now usurped, but it *is His*. He is not only Saviour of the world, but King of the world by right, though not yet in fact. He says, "All the earth is Mine" (Exod. xix. 5).

That the whole earth is His, is repeated many, many times in the Bible. I have searched out and found so many references that they cannot all be given now. (Make this a Gleaners' Jubilee search.) But here are a few where monarchs owned His universal right. Melchisedec calls Him "Possessor of Heaven and Earth" (Gen. xiv. 19, 22); David, "All that is in the heaven and the earth is Thine" (1 Chron. xxix. 11), besides saying so very often in the Psalms; Solomon, "That all people of the earth may know Thy Name" (1 Kings viii. 43); Jehoshaphat, "Ruldest not Thou over all the kingdoms of the heathen?" (2 Chron. xx. 6); Hezekiah, "Thou art the God, even Thou alone, of all the kingdoms of the earth" (2 Kings xix. 15); Cyrus and other heathen rulers owned His higher Sovereignty (2 Chron. xxxvi. 23). These are Royal witnesses. Jeremiah is inspired to call Him "King of nations" (Jer. x. 7, 10; and see Isa. xlv. 6—8).

And this is owned in our Coronation service. Let us be quickened to carry out this beautiful symbol, so that the Orb and the Cross may be visibly true. You see the power it gives to missionary effort, as we realise that He is Lord of China, and of the uncounted millions of Africa. He may Himself return very soon to take His rightful place; how many corners shall He find possessed for Him?

See the contrast to His being Universal Lord. The false gods were all local; they belonged to different peoples, as told in 1 Kings xi. 5; 2 Kings xvii. 29—31. The heathen conquerors thought that Jehovah was also a local god, belonging only to Israel (2 Kings xvii. 26).

But let us take some personal lesson out of this. If the whole earth belongs to the Lord, are you owning His claim in yourself? Is the little bit of earth of your being under Him? Oh yes, you say, am I not pushing His kingdom? You may be doing that, and yet not own His Kingship in yourself. Do you agree that the Lord Jesus has the whole right to you, and the only right to you? and that having bought you, He

ought to have all in you. Is your will yielded? The best missionaries are the consecrated ones; the best home missionary workers are consecrated ones, too. God cannot be satisfied with less than the whole of your bit of earth, which is yourself. If you are in any doubt whether you are really His or not, let this Jubilee month be a Jubilee to Him, when the Owner comes in to take possession of His own property (Lev. xxv. 10, &c.); and then it will be Jubilee to you, for joy comes in with Jesus, and Satisfying comes after Surrender.

So the Coronation Orb and Cross shall become our Jubilee text, and we shall remember it is the Crucified Lord who reigns, and that if we suffer with Him we shall also reign with Him.

SOPHIA M. A. C. NUGENT.

Texts for Bible-Searchers.

SUBJECT VI.—THE DESTINY OF IDOLATRY AND IDOLATORS.

Refs.

1. The idols He shall utterly abolish
2. He will famish all the gods of the earth
3. The nation and kingdom that will not serve Thee shall perish
4. They that are far from Thee shall perish
5. The day of the Lord is near upon all the heathen
6. Idolators . . . shall have their part in the lake which burneth with fire

Monthly Gleaner Examination.

Questions on May Gleaner.

1. NEW ZEALAND.—Mention briefly (a) the rise and advance of C.M.S. work, (b) the evil influences which have marred it, (c) the present condition of the Mission Church.
2. TELUGU COUNTRY.—Mention the hopes and hindrances connected with the Noble College and Ellore School, and give the names and incidents relating to a "collector," a "head master," a "pastor," and a "first fruits," spoken of by Mr. E. Wigram.
3. Explain "Munsiff," "Mateuri," "Kamis," "Kagura," and how the words occur.
4. How many adult baptisms were there in the year at Taljhari, at Okrika, at Abeokuta, at Raghapuram, and in Kashmir? And where are those places?
5. What connection have our new President and Treasurer had previously with C.M.S.?
6. Name the new missionaries, lay and clerical, lately sent and accepted, and their respective destinations.

Answers to Correspondents.

C. A. C.—See the first remarks under the GLEANER'S UNION this month. A BRISTOL GLEANER.—Thanks: but the lines are not quite up to the standard.

C. S. asks if, being a Gleaner, she should give up a Bible Society's collecting box which she has, and take a C.M.S. box instead. Certainly not. If she had none at all, we should say, Take a C.M.S. box. But we should be sorry indeed to interfere with any collection for the noble Bible Society. To collect for it is one of the best kinds of gleaning.

M. J. K.—We appreciate your self-denial in giving up answering the monthly questions, because it occupies time which you think you can spend better in collecting for the Society, and in this Jubilee year you "want to do more than ever as fresh means of obtaining money are discovered." We wish all the "Gleaners" would be equally zealous. At the same time, you must not think that answering the questions only benefits the competitor. It benefits the missionary cause; because those who answer them have to study our pages more carefully, and so are more prepared to interest others and show them why they should subscribe.

Gleaners' Union Roll Call.

"They rest from their labours."

—Miss L. C. Laurence, Clapham, S.W.

—Elizabeth Booth, Atlow, Derbyshire.

April 24.—Miss Harriet Griffin, Greenwich.

Special Notice to Gleaners.

After the month of July, we shall not issue any more Gleaners' Union Cards for 1887. Members joining in July will receive the Card and Manual for 1887; but they will have to renew in due course for 1888, and pay for the 1888 Manual. Members joining after July will be duly enrolled at once, but no Card or Manual will be sent them till those for 1888 are ready, and then the Manual, being the first sent to them, will of course be free. This is arranged to prevent a member who joins in or after August having the trouble of renewing so soon after his first enrolment.

It will be a great convenience, and will save trouble and expense to the Society, if all members will send notice of renewal by Oct. 1st. But the Cards and Manuals for 1888 will not begin to be sent out till November.

AT HOME.



HE Society's Annual Report, presented at Exeter Hall on May 3rd, contained much to thank God for. The "Ordinary Income" for the year was £207,793, the largest by more than £6,000 that has ever been received. It is true that this was due to legacies and to the donations made a year ago to cover the deficiency at that time; but then there were other receipts, for the Extension Fund and other funds, not included in these figures; for instance, £3,000 given anonymously for work among Mohammedans, and £2,500 from St. Paul's, Onslow Square, to start a new Mission. These and many other items, including interest on special funds, &c., bring the total receipts up to £234,639.

On Monday, May 2nd, just before the friends began to assemble for the St. Bride's Service, our hearts in Salisbury Square were deeply touched and stirred by the receipt of the following letter. We do thank God for the gift; and we thank the unknown giver. Of course this £2,000 is not included in the figures given above.

2nd May, 1887.

DEAR SIRS.—I have read in the GLEANER (April, p. 43) that "two or three more men" are wanted "for Eastern Equatorial Africa, and £2,000 in money," before the Anniversary.

I have also read the remarks of the Committee in the May GLEANER (p. 60) and *Intelligencer* (May, p. 303), concerning the appeal of the Rev. E. P. Ashe for that amount for a new boat. I have also read the Committee's "U-Ganda Mission" Address of April 22nd.

I now beg to supply the money required, having paid £2,000 to-day into Messrs. Williams, Deacon & Co.'s Bank in Birch Lane to the account of the Church Missionary Society. The money to be spent on the boat if necessary, or, otherwise, as the Committee think fit on the Eastern Equatorial African Mission.

Will you please to acknowledge this in the GLEANER for June as
"A THANK-OFFERING FROM 'ONWARD.'"

EIGHTEEN University graduates were accepted by the Society during the twelve months ending May 1st. Twelve of these were from Cambridge, the largest number ever received in one year; two from Oxford, one from Dublin, and three (medical) from Edinburgh and Glasgow. Also four ladies; and twelve young men for training at Islington. These thirty-four were out of eighty-two who definitely offered, and a much larger number who did not advance beyond preliminary inquiries.

Two of the University men were accepted after our May number went to press, viz., the Rev. Robert Henry Walker, M.A., of St. John's College, Cambridge, Curate of All Souls, Langham Place, who offered for Africa to go with his intimate friend, Mr. Ashe; and the Rev. Harry George Grey, M.A., of Wadham, Oxford, formerly Vicar of Trinity Church, Oxford, and latterly Curate of St. James's, Clapham, who has offered for the new Mission at Quetta. Both these offers have been very peculiarly welcome. Mr. Walker has been highly valued at All Souls for his work under the late and present Rectors, the Revs. Sholto D. C. Douglas and W. Hay Chapman; and Mr. Grey at Clapham, where he won all hearts after giving up his Oxford living to work as the Rev. W. H. Barlow's Curate.

WRITING to us of the twelve Cambridge men above referred to, another Cambridge man, who will himself offer by-and-by, writes to us, "Still there's more to follow." Thank God for that word. We are quite ready for them! Another important offer will no doubt have been accepted before this number appears.

We are most thankful to say that within two weeks of our May number appearing, with its request for three ladies for East Africa, three offered to go out, and a fourth renewed a former offer. Owing to the suspension of committee meetings for the Anniversary, we are unable to speak of them more definitely now, but we hope that they or others will be accepted, and preparing to start, before this number is in our readers' hands. Another most interesting offer from a lady, for another part of the world, must only be just alluded to this month.

THE following new Vice-Presidents were reported to the Annual Meeting:—the Bishops of Lincoln and Ely, who having joined the Society as members, thereupon accepted the office in accordance with Law II.; also the Bishop of Melbourne (Dr. Goe), Bishop Blyth (Jerusalem), Bishop Parker (E. E. Africa), the Bishop-designate of Saskatchewan (Archdeacon Pinkham), the Rev. Lord Forester, the Dean

of Gloucester (Dr. Spence), Archdeacon Cooper, the Rev. C. F. Child, and Sir Douglas Fox.

THE following eight new Honorary Governors for Life have been elected in the place of six who have died and two transferred to the list of Vice-Presidents:—The Ven. Archdeacon Seaver, Belfast; the Rev. J. W. Consterdine, Alderley Edge, Cheshire; the Rev. E. W. Foley, Jevington, Sussex; the Rev. Herbert James, Livermere, Suffolk; the Rev. H. B. Macartney, jun., of Melbourne; the Rev. H. W. Webb-Peploe, St. Paul's, Onslow Square; A. S. Leslie-Melville, Esq., Lincoln; and General J. G. Touch, a most active member of the Society's Committees.

THE Society has lost a Vice-President, and an old and valued friend, by the death of Lord Kinnaird, and another much-esteemed friend by the death of Canon Linton.

WE rejoice to report the brilliant success of our Islington College students in the recent "Oxford and Cambridge Preliminary Theological Examination." There are eight men out this year. Two of these have already sailed for East Africa. The other six sat for this Examination; one of them, Mr. Brown, obtained a third class; and *all the remaining five were placed in the first class*, Messrs. Brayne, Butler, Davies, Pappill, and Whiteside. Out of sixty-eight candidates altogether who passed, only fifteen were placed in the first class; and no other college had more than two men in it. The six men named are to be ordained on Trinity Sunday, and we ask the prayers of our readers in their behalf.

THE two Islington men for East Africa, Mr. Arthur G. Smith and Mr. Wm. Morris, were ordained on May 8th at St. Mary's, Kilburn, by Bishop Perry, acting for the Bishop of London. The Rev. J. Robertson, the Vicar, preached the sermon.

On May 10th, a Valedictory Dismissal was held at Morley Halls, Regent Street, when the Committee and a crowded gathering of friends took leave of the following seven missionaries for Eastern Equatorial Africa:—the Rev. J. C. Price, returning to Mpwapa; the Rev. R. P. Ashe, returning to the Victoria Nyanza; and five going out for the first time, viz., the Revs. W. Roper, M.A., R. H. Walker, M.A., A. G. Smith, W. Morris, and Mr. David Deekes. Mr. Roper, who goes at his own charges, is of Worcester College, Oxford, and has been Curate of Lowestoft, where he succeeded Mr. Fitch, who is now also in East Africa. Mr. Deekes was a Sunday-school scholar and teacher, and lodging-house visitor, at St. Mary's, Whitechapel, and latterly at St. Peter's, Highgate. The other new men are mentioned above. The new President and the new Treasurer presided successively at the Dismissal. The special address was given by the Rev. W. Hay Chapman, and the commendatory prayer offered by the Rev. F. Fitch, Vicar of Cromer. Messrs. Price, Roper, Smith, Morris, and Deekes sailed at once in the *Pembroke Castle*. Mr. Ashe and Mr. Walker will not leave till July.

At the Valedictory Dismissal above mentioned, Dr. Junker, the now famous African traveller, was present for a short time, and was introduced to the meeting by Dr. Cust. He briefly expressed warm thanks to Mr. Ashe and Mr. Mackay for their kindness to him in U-Ganda, and to the Society for its help generally. At the Royal Geographical Society's reception of Dr. Junker, on May 9th, the news received by the C.M.S. that day from U-Ganda (see p. 65) was announced, and was received with loud applause.

THE Annual Letters for 1886—87 from the Society's Missionaries are this year being published in pamphlet form, and that the first four parts may now be had, price threepence each.

Forthcoming Sales of Work.

Miss Cahusac, Lucan, Co. Dublin. Sale early in June.
Mrs. Sandford, Edlaaton Rectory, Ashbourne, Derbyshire. Sale June 8th and 9th.
Mrs. J. B. Pelham, St. Philip's Vicarage, Heigham, Norwich. Sale June 16th.
Miss Pyne, 2, Walcot Square, Bath. Sale June 24th.
Mrs. W. Eardley, Cautley Vicarage, Doncaster. Sale July 7th.

RECEIVED.—From Mrs. Pauline Simpson, Antibes—Proceeds of cut flowers, £7 5s.; from "A Friend," for the C.M.S., £2 10s., as a Jubilee offering; from a Gleaner, Durham, for Special Mission to India Fund, £2 3s.; from a Gleaner, No. 5,035, £1; from C. S. C., a working woman, £1; from H. H. G. M., 5s. for the C.M.S.

THE CHURCH MISSIONARY GLEANER.

JULY, 1887.

FOR THE QUEEN'S JUBILEE.
THE C.M.S. IN 1837 AND IN 1887.

VI.—SOUTH INDIA.



INDIA, what a mighty Empire, containing 1,378,044 square miles, with a population of 253,982,595 immortal souls dwelling in 714,765 towns and villages (184 to every square mile), and the sovereignty over this vast area and population belongs to our Queen-Empress.

Of this vast population many millions are under no instruction as yet. More than 105 millions of males can neither read nor write. Of nearly 124 million females only 155,500 are under any instruction, and 277,207 more can read and write, but are not taught; 21 millions of them are widows, looked upon as accursed, and of these, 70,000 are children under nine years.

All are our fellow-subjects. All have a right to the Gospel, and it is the duty of the Churches of this Christian land to give it to them. Thank God more than half-a-million still living have yielded to Mission work, beside unnumbered souls who have been taught in the past, have believed, lived as Christians, and died in the faith. A vast advance has taken place since our Queen came to the throne.

Take South India, and what our Church has been permitted to do for it. Look at our own C.M.S. work. Let the following table speak:—

	1836—7	1885—6
Stations occupied.....	7	26
European Clergy engaged.....	11	25
Native Clergy.....	1	94
Native Lay Helpers.....	126	1,113
Females.....	—	243
Baptized.....	not stated	70,306
Total Native Christian Adherents not stated.....	—	85,193
Communicants.....	279	19,082
Schools and Seminaries.....	103	847
Scholars.....	3,000	26,340
Female Scholars.....	205	7,215
Contributions.....	—	Rps. 36,784
Towns and Villages occupied....	not stated	1,185

The Native force of more than 1,200 Christian ministers and workers (where only one was ordained, and all told were only 127 fifty years ago) in 1,185 towns and villages, among a Christian population 85,000 strong, with 19,000 communicants in their midst, and educating Christianly 26,000 scholars in 847 schools (where there were at the same date but 103 schools with 3,000 scholars), is in itself a fact of untold value. Then think of 7,000 females under Christian teaching and discipline, where there were but 205; and remembering the power of the woman in the home, who can but praise God? Long since, Chunder Sen said Christian Missions would never win India for Christ without first winning the female. The slave of the man, she yet rules the home, and rules it for Satan and his idolatries. We must not forget the work of our auxiliary C.E.Z.S., educating 1,319 women in 1,093 Zenanas, and 2,818 girls in 65 schools. God bless and enforce our brave sisters in the Zenanas and their girls' schools, and add to their number a hundredfold.

Reckoning S.P.G. work as well as C.M.S., there are in the Dioceses of Madras and Travancore 128,000 Native Christians of the Church of England, with 150 Native clergy.

Then, of late years, Church organisation is consolidating all this. Fifteen Native District and Provincial Church Councils, in which the Natives themselves have a very large share, administer all their affairs under the Bishop of Madras,

and Bishops Sargent and Speechly in Tinnevely and Travancore. And there is now a Native archdeacon (Koshi) along with our European brother, Archdeacon Caley, helping them. This is a large step towards a purely Native Church, which is what our Society has always worked for. When this is once done, Christianity will be naturalised amongst them. Native tongues in Native modes of thought will tell out the precious Gospel, and teach the little ones as Europeans never can. Heathenism will be wounded at its heart, and a long stride made towards "the idols He shall utterly abolish." But every one in South India must work at it. It can only be done "by that which every joint supplieth."

Whether there were any *Native contributions* in 1837 we doubt. At least there is no public record of them. The returns of last year for C.M.S. districts show a total Native contribution for religious purposes, exclusive of school fees, amounting to 44,127 rupees, of which nearly 12,000 rupees were given for religious societies. Giving is not everything. Giving does not save souls. But those who are conscious of great good received from God give much to God. They must learn the lesson of giving, and they do learn it.

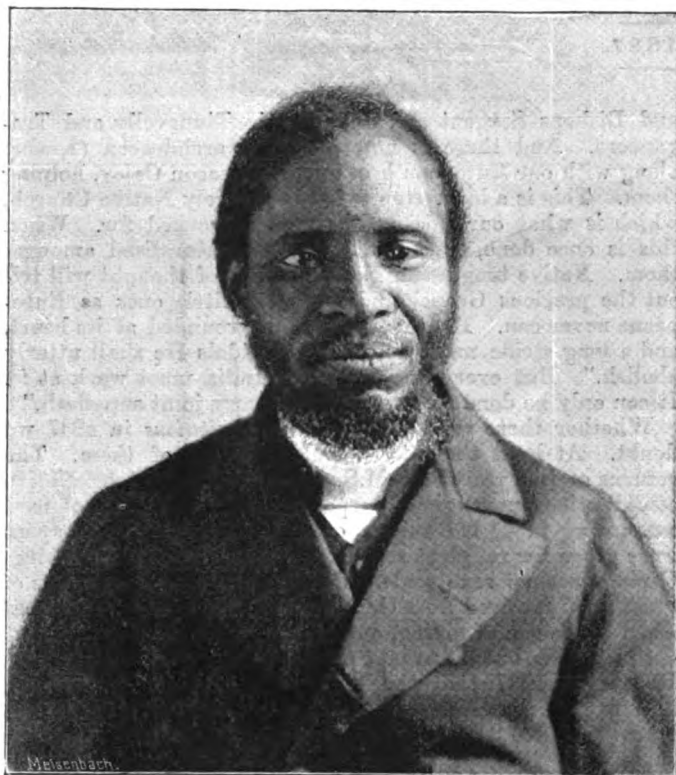
Space fails, but let us take an example or two of expansion. It was in 1837 that the Tinnevely Mission was divided into five districts. Megnanapuram was one. Like its soil it seemed to be "saba nilam," as Mr. Pettit said, "under the curse." Devil temples abounded. There was one little prayer house, built upon the ruins of a devil temple, only a little flock of 140 baptized, and 57 of them communicants. Now the poor Shanar hamlet is the centre of extensive missionary ramifications. A noble church, completed recently by Bishop Sargent, gathers vast congregations. There are 18,175 converts, of whom 3,941 are communicants. There are 21 Native pastors, one of whom is their superintendent.

In 1837 the North Tinnevely district, known as the Sivagasi district, was hardly touched. It now contains hundreds of villages. Mr. Ragland's heart was moved for its population. He had already left his fine prospects behind as a distinguished Fellow of his College; now he left the Secretaryship at Madras, and itinerated for several years over this district, living in a tent, visiting and evangelising 1,400 villages lying over 1,200 miles of country. Prayer was the atmosphere in which his work was done, and when he died, he said only the outpouring of the Spirit of God was needed. God gave it, and with it a true revival. The outcome of this now is 8 Native pastorates, with a staff of 7 Native pastors, 12 Jones's Fund agents, 21 readers, 51 schoolmasters, and 11 schoolmistresses, among a Christian population of 5,420 souls, and there are 1,380 scholars in 49 schools.

If space would permit we should like to tell of a wonderful work among the Hill Arrians of Travancore, who invited help, saying, "Five times we have called you. You must know we know nothing right. Will you teach us or not? We live like beasts and die like dogs." Now many hundreds rejoice in Christ Jesus. Mr. Baker at home above has joy in his children; while his aged mother still lives and labours in the Girls' School she founded nearly sixty years ago.


And then the Noble College at Masulipatam. What a monument of Divine blessing among the Telugus upon twenty-four years of Mr. Noble's devoted work. His work, unthought of in 1837, has risen to be the centre of education for between 700 and 800 high-caste pupils, and "no school in India, except Dr. Duff's, has been so blessed to the conversion of Brahmins and other high-caste men."

E. L.




THE REV. JAMES JOHNSON, of Lagos, Yoruba Mission.

THE REV. JAMES JOHNSON.

 HE visit of the Rev. James Johnson of Lagos to England is opportune for giving our readers his portrait, and some brief particulars of his history. He was born at Benguema, Sierra Leone, in 1840, of parents who were once slaves. He was educated at Freetown Grammar School and Fourah Bay College. In 1858 he became a C.M.S. catechist, and, two years later, tutor at the Grammar School, and was admitted to deacon's and priest's orders in 1863 and 1866 respectively. In 1873 he paid his first visit to England. In 1874 he was appointed to the charge of the congregation at St. Paul's, Breadfruit, Lagos; in 1876 to Abeokuta, as superintendent of the Interior Yoruba Mission; and in 1880 to Breadfruit again, an important charge which he has since held. Mr. Johnson's visit to England now has been very welcome, and he will return to his post strengthened by his hearty reception and intercourse with Christian friends all over the country, and will be encouraged, as the result of his conversations with the Committee, in his plans for the further development of the Lagos Native Church and the extension of the work in the Interior Mission.

MR. MACKAY'S STATISTICAL CHART.

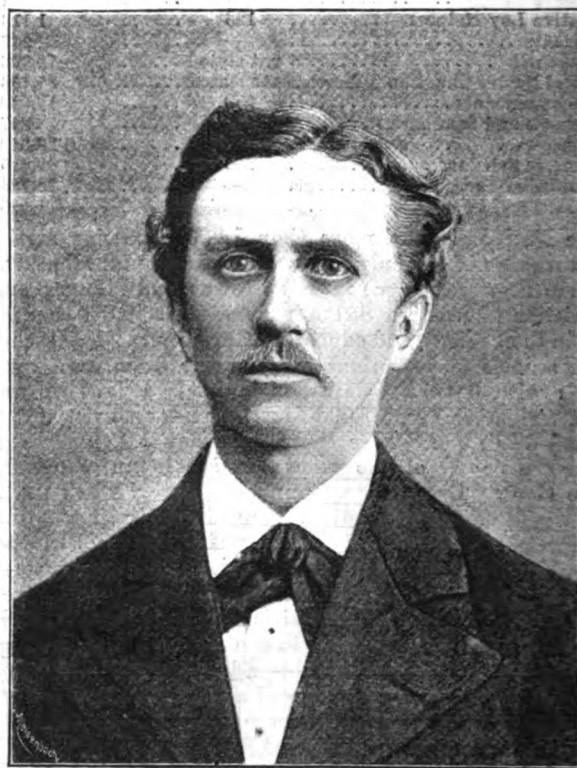
 HE mail from East Africa received in May brought us two most remarkable documents from Mr. Mackay in U-Ganda. One was a sheet 2 ft. 6 in. by 1 ft. 10 in. of the prepared paper (with fine horizontal and perpendicular lines) used by engineers for diagrams, upon which Mr. Mackay had drawn an elaborate diagram like a weather chart, showing the progress

of the Church Missionary Society, compiled from such papers and reports as he has with him. The other was a manuscript explaining the chart.

The chart has been lithographed almost in *fac simile*, and nearly the original size, and is inserted in this month's *C.M. Intelligencer*, with the explanatory article—in full. Copies of the chart and article can also be had separately, price 6d., post free. But as the chart is a great curiosity as having been actually drawn in U-Ganda by the solitary missionary who is practically detained there as a prisoner, we have had it reproduced by photography on a small scale to occupy a GLEANER page, so that all our readers may have an idea of it. They will bear in mind that the original is about six times this size, and that the various lines are drawn with different coloured inks for clearness.

We make no attempt here to explain the diagram. It would be impossible to do so in a few lines. Those who wish to study it must get the *Intelligencer* or the separate copies. But surely we cannot look at this page without wonder and thankfulness that a man in Mr. Mackay's position could have bent his mind to such elaborate calculations. It is a signal instance of God's goodness that he should have been able thus to use his old training as an engineer, and occupy brain and hand in a piece of work which would divert his own thoughts and deeply interest us at home.

It will be seen that he calls the diagram the "GLEANERS' UNION CHART." This is the more interesting because he had only received English letters and papers of last July, and therefore had only seen the first announcement of the GLEANERS' UNION, and could have no idea of the interest it has excited and the numbers who have joined from all parts of the world. Mr. Mackay has always taken special interest in our Home Work and Organisation. He has again and



MR. A. M. MACKAY, C.M.S. Missionary in U-Ganda.
(The photograph from which this Portrait was produced, was taken in 1876, just before Mr. Mackay left England for Africa.)

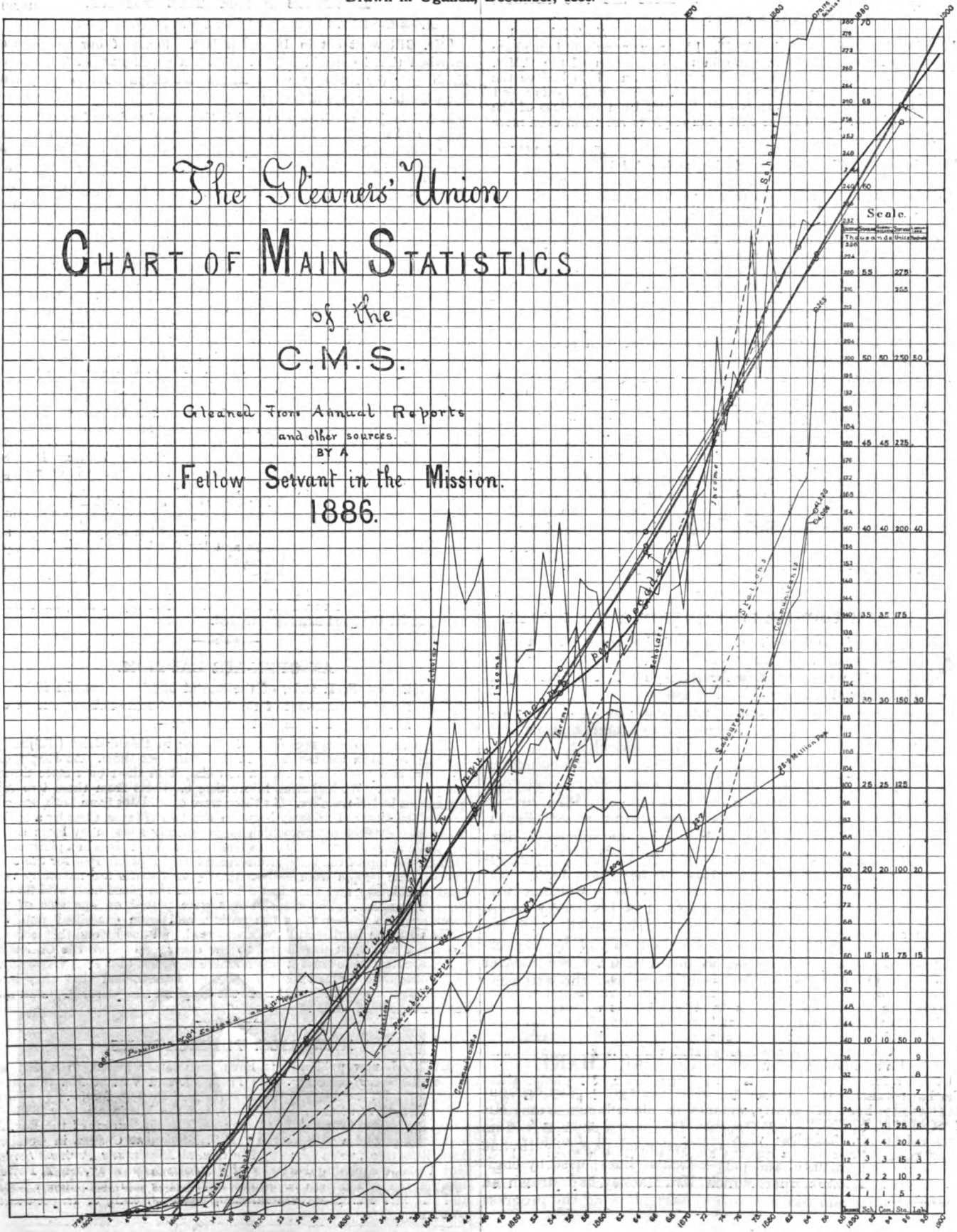
MR. MACKAY'S CHART OF C.M.S. PROGRESS.

Drawn in Uganda, December, 1886.

The Gleaners' Union CHART OF MAIN STATISTICS of the C.M.S.

Gleaned From Annual Reports
and other sources.
BY A

Fellow Servant in the Mission.
1886.



again referred to it in his letters. Here are two extracts from recent letters to the Editor :—

Sept. 5th, 1886.

I rejoice at the success of the F.S.M. I hope one great and immediate result will be an enormous increase in the circulation of the C.M.S. publications. Great results will follow *that* again. I do believe the sale of the *Intelligencer* needs to be *pushed*. Where it finds its way I am sure that it will hold it. It is only because I am conscious of the high value of your publications that I am eager to see them even more widely known.

Jan. 2nd, 1887.

The GLEANER'S UNION is a good idea, and will, I have no doubt, be productive of much good. I am personally very grateful for the plate of C.M.S. Committee in the last *Gleaner* to hand. I have stuck it on the wall by me, that I may have you all present in picture if not in person. It helps to cheer my loneliness. Of the 58 figures only half-a-dozen are known to me, and these I recognise at once, viz., yourself, Lord Chichester, Sir John Kennaway, Mr. Beattie, Mr. Gray, and Mr. Williams. The others are all quite unknown to me, as also are all the names you give but have not shown in the plate. The picture is a most interesting one, and wonderfully well executed. Too frequently woodcuts of photos. are mere caricatures, especially in England, where the art of wood engraving is at a low ebb—sometimes I think extinct altogether. But in this case the artist has succeeded with rare felicity, judging by the few faces I remember.

Mr. Mackay's Chart makes ingenious use of the familiar initials "C.M.S." and "F.S.M." It is called "*Chart of Main Statistics of C.M.S., by a Fellow-Servant in the Mission.*" So also the article sent with it is entitled, "*A Century of Marvellous Success,*" and concludes as follows :—

"This diagram of *Contributions, Missionaries, and Stations*, is presented as a humble contribution to the new GLEANER'S UNION, in the hope that it may help, in ever so small a degree, to *Further the Spirit of Missions*, and lead us all to work more earnestly and pray more fervently that the *Coming May be Soon of Christ the Mighty Saviour.*"

THE SARAH TUCKER INSTITUTION, PALAMCOTTA.

AN account of the Rev. V. W. Harcourt's important work at this Institution, with an illustration of the girls at their daily task, appeared in the GLEANER for March, 1886. The following is from his last Annual Letter :—

I have just come in from a most interesting tour over part of my district, visiting Branch Schools, some twelve out of forty-five in all. I will not tell you of all, but of one particularly interesting, a Brahmin Girls' School with forty pupils, the most graceful, dear little things you can imagine—rich Brahmins' children. The wonder is that we can get them to a Mission school where the Bible is faithfully taught. And the girls are not mere children where it does not matter what they learn, as they may soon forget it; but the girls in the higher classes, the fourth and fifth standards, are 13, 14, 15, and 16 years old; and now I have made one of the oldest of them a monitress, with a small pay. The schoolmistress, a true Christian widow, asked me to close the school with prayer after they had sung a Christian lyric, "Praise Jesus." At the end of my prayer, the girls themselves began the Lord's Prayer, and recited the whole of it, and then I gave the blessing, and the children lowered their hands from their eyes. Any one who knows what caste is in India, and the Brahminical caste, and of the seclusion of high-caste women, will marvel at this account; but it is strictly true. One of the elder girls gave me a prettily-worked woollen doily as a memento. We use also Bishop Caldwell's nice little Tamil Catechism, with the clearest Evangelical doctrine in it, and it is treasured up in the memories of these dear children, and no doubt finds a way to their heart when God's Holy Spirit visits them in time of trial and serious injury. I have no doubt that many of our children, though not received into Christ's outward and visible Church by baptism, are incorporated with His hidden spiritual Church by a true faith in Him.

I think a feature of the year is the larger number of Brahmin girls who have come to my schools. The total number of pupils is one thousand one hundred and fifty, and these are not girls outside the pale of caste, but of the most respectable families, and now, as I have remarked above, including very nearly a hundred Brahmins. I aim at visiting them once a quarter, and this involves a great deal of travelling. Miss Askwith helps me, particularly with those schools nearer home. I have not included her own schools and pupils in the totals above.

LETTERS FROM THE FRONT.

From the REV. CHAS. HOPE GILL, M.A., Krishnagar, Bengal.

[Mr. Gill went out in December last. Some of our friends were surprised that he should be sent to such a "well-manned" Mission as Krishnagar (or Nuddea), when Africa and China need so many men. See what he now says himself.]

GONE subject much on my mind is the scarcity of men for such a great and open field as this Nuddea district. It has struck me with intense wonder; for it is not God's will to have so few men, nor is it that the people are not ready and waiting for more, nor is it our will to have only three evangelists (of whom I, a new man, am one, and Williams, just gone home, is another), but it is our *apathy* and *disobedience* to that one command of our Master, which if obeyed faithfully by His Church in times past, would have placed not three, but thirty men to work among the three million souls in this district. He has laid upon us the responsibility of providing the world with labourers. "Pray ye, therefore," &c. Then in answer, He will *thrust* or cast them forth, as if by force. Of course I speak only of one little field, while your eye, accustomed to gaze on the world, will be able to pick out many other parts just as destitute of men. All the more reason, then, for us to be instant with this Christ-taught prayer before the throne of grace. It is one which our Father—if I may say it reverently—*must* hear, because it is prayed for His glory and at Christ's command, and in accordance with the mind of the Spirit. The C.M.S. seems to need men and means so much that she just *manages* to keep up her present work (with a little more in some spheres), and gives one man to this mission, and another to that almost as a *favour*, and is in fact in continual anxiety to refill vacant posts without thinking much of new ones; how utterly contrary this is to the revealed will of our Saviour who first had *compassion* on the multitudes, and then said, "Pray ye," &c. I am not making a case against our loved Society. I believe she is earning the "She hath done what she could"; but when the Church, God's people, do not support her, and fill her coffers with gold, and her fields with men, and Christ's garners with wheat, by earnest, incessant, and believing prayer, the fault must lie at their door. May the Keeper of Israel save His people from blood-guiltiness, and lay the burden of their heathen brethren heavily on their hearts, that they may cry down the human "wherewithals" from heaven, so that thousands more may be brought in to satisfy the travail of our Saviour's soul. For this Nuddea district, I say again, three evangelists is absurd. We must, we *will*, have many more, under the good hand of our God.

AN OPEN-AIR BAPTISM.

THE Rev. F. T. Cole, of the Santal Mission, gives the following interesting account of the baptism of some Paharis, one of the hill tribes of India, last November :—

There are two congregations of Paharis in this district [Taljhari]: these have given me much joy in ministering to them. At Jhapsi, one of them, the people have built a new chapel in their own style during the past year. We had some interesting baptisms from these two congregations last November. As there were candidates from both, we met at a place situated midway between the two villages, close by a spring about twenty feet square, which is completely shut in by large trees: whilst on all sides are lovely clumps of tall bamboos. It is in a picturesque glen on the top of the hills, and formed an appropriate spot for the ceremony. The people were gaily attired (the Paharis are naturally very fond of colours), and they had also decked the place with wild flowers for the occasion. The catechumens were placed on one side of the rivulet which issued from the spring, and were examined publicly. After that the baptismal service was read, and one by one they entered the water and then passed out to the other side where the Christians were standing. We trust it was no mere sign, but that each was washed in the fountain opened for sin and uncleanness, and that they have crossed over once and for all from the kingdom and power of Satan into the fellowship of saints.

NEW C.M.S. PUBLICATIONS.

SEVERAL new publications have been lately issued, to which we would draw attention. (1) Parts VI. and VII. of *Mr. Wigram's Tour*, price 1d. each, or the seven parts free by post for 8d.; (2) Parts III., IV., and V. of the *Annual Letters of the Missionaries for 1886-7*, 48 pp., 3d. each part; (3) *To Chagga and Back*, Journal of the Rev. A. Downes Shaw of a visit to the C.M.S. Mission at Chagga in October, 1886, illustrated, price 6d.; (4) *The Church Missionary Portrait Series*, Nos. 1 to 5, comprising Portraits of Sir John Kennaway, Sir T. Fowell Buxton, the late Bishop of Saskatchewan, the late Rev. James Long, and the late Rev. Manchala Ratnam, price 1d. each, or 1s. per dozen, post free.

MR. WIGRAM'S TOUR.

Extracts from Mr. Edmund Wigram's Letters.

VII.—BENARES.

[The letter in last month's GLEANER left Mr. Wigram and his son just starting for the Central Provinces of India. They reached Jabalpur in time to see the old year out. Three days were spent in that city in seeing the work of the C.M.S. and other Societies. Mr. Edmund Wigram writes—"I like my remembrances of Jabalpur. There are not many Christians there yet, but there seems a vigour about the place from a Missionary point of view, and about the workers also."

From Jabalpur they went on to Allahabad, which they reached early on January 4th. Here they saw the Rev. W. Hooper's work in the Divinity School, and paid a visit to Muirabad, the large Christian village, two or three miles out, named after Sir William Muir. On January 5th they reached Benares.]



E arrived at Benares soon after mid-day on January 5th. The Christian village of Siga is a couple of miles or so out of Benares city. As we entered the village, which was decorated for our reception, some of the orphanage children and Christians were drawn up to welcome us a little distance from the church, which is the first building in the compound which you come to. After an address of welcome, and a short reply, we went in to tiffin, and then started off to work with a visit to the Boys' Orphanage, followed by a walk round the village. In the orphanage they learn carpet-making. The manner is very primitive when compared to modern methods, though good carpets are the result of it. We found the boys pretty sharp and eager, some of them, in their Scripture answers. The village is neat and nice altogether, the houses with mud walls; a good many children playing about. The Bells, the Johnsons, and the Wrights, are the only C.M.S. missionaries now in Benares, where we used to have six or seven.

January 6th (Epiphany). We began at eight with service in church in Urdu, which remains specially in my memory for the singing, which I think certainly beat any we had heard at all during our tour. The Normal School girls, notwithstanding the fact of half being away, were the main power in it; the Wrights are keeping up among them the musical talent drawn out by the Treusch's. The *Te Deum* I shall specially remember.

After service we crossed over to see the Girls' Orphanage and those present of the Normal School girls. The two institutions are under separate roofs, but quite near together. The orphanage, which we saw first, is in charge of the I.F.N.S. ladies. Perhaps forty or fifty girls were there together, two of them blind; one little one a half-wit, but looking very bright and happy. The Orphanage and Normal School work are in connection with one another. Sharp girls in the former are drafted off while still pretty young into the Normal School. They stay until they are married, and so are able, if married to schoolmasters, to go off and superintend schools themselves.

Breakfast, and then straight off with Mr. Bell to Jay Narain's College, or rather High School, which, combined with orphanage work, keeps him pretty fully occupied; in fact, Mrs. Bell says that it alone would be plenty for him. It is a fine, big school, built by the Hindu Rajah whose name it bears, on his recovery from a dangerous illness, and placed, I believe, by himself into the hands of the C.M.S. It contains some 500 boys in all. The higher classes we found assembled together, a large number of them, for us to speak to them. These would be the boys with whom Mr. Bell had most to do himself, and he spoke out very plainly to them. I fancy on these occasions, of which we are getting not a few, that nothing is lost here in India by speaking out quite plainly what you mean, and I do believe that, by God's blessing, the words we have been allowed to speak thus will bear fruit.

After this we started off to see the city, the fifth largest in India, and to realise a little of the meaning of "wholly given to idolatry"—to see the outward expression in all its degradation of "the only religion that is worse than no religion at all"—so somebody describes it. I must just try and take you round quickly to what we saw—some things interesting, as pointing to Benares as a seat of Hindu religious learning, some things utterly revolting.

1. The Monkey Temple. A place for sacrifice outside, where they cut off a goat's head; there was some sign of blood there when we saw it.

The sacred monkeys came rushing down to be fed, near the entrance. Inside is a bell, vowed by a *European* if he should be saved—I rather think it was from drowning.

2. An ascetic living in a garden, where he sits usually in an attitude of meditation, and is looked upon as most holy by the people. He came out into the midst of the garden (from his meditations, I suppose) to see us, being a friend of Mr. Johnson's, and was most friendly, and shook hands with us. They have made three images of this man, in plaster, or something of the kind, sitting at his meditations, and most cleverly done they are—two somewhere about life-size perhaps, and one little one—and they are to be worshipped after his death.

3. A Sanscrit College. Mr. Johnson has taken up Sanscrit, which gives him an entrance, otherwise utterly impracticable, into the many monasteries and colleges of Benares. He thus reaches the learned, thoughtful men, deeply read in their own Shastras and in philosophy, and is able to converse freely with them on the claims of Christianity, and to lift up Christ before them.

4. A Sikh Monastery. The Sikhs are not properly idolaters, though to some extent they may conform now to the Hinduism around. Here there were cells round the central shrine in which ascetics can take up their abode, whether permanently as kind of monks, as I fancy some do, or for a few days, while doing the pilgrimage of the sacred city.

5. The river, down which we were rowed on the top of a boat which rather appeared to threaten us with a roll and a cold bath. At the place where we came down to the river a body was being burnt without any sign of reverence for the dead, and right in sight close by the river—just wrapped up in a shroud and put on the wood. The ashes are thrown into the river, and many come to Benares just to die there.

6. Landed to see a pool of water with steps down to it. The water is said to be Vishnu's sweat, and pilgrims have to bathe in and drink it.

7. The Bull Temple. In the midst a well, into which the numerous flowers continually offered at holy places in this temple are thrown to decay. And it is most holy water, which they *drink*.


8. Golden Temple—the cupolas being the gold part—I believe not really gold though, and I do not know that they profess them to be. Perhaps it was the most disgusting of all. A large heap of messy flowers on one side, gathered from where they had been offered; in front women pouring holy water over the little images; men doing pooja, and going constantly to sound a bell hung there—evidently wrapped up in their idolatry. From the upstairs room of a shop opposite we could see the cupolas better; then coming down again I almost jumped at the sight of what looked like a walking corpse—a faqir with face entirely smeared with white ashes, dark brown garments, I think, and a head-piece something like the wooden tops of some temples one sees, gradually narrowing as they go upwards.

9. A temple full of bulls, and the courts all sloppy I suppose from all the sacred water poured on the images. It made it seem all the more untidy.

And in all this something like half the population of 200,000 odd people in Benares, in a more or less degree *live and move and have their being*. 100,000 souls living in this thralldom! "Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest." C.M.S. holds Benares as a missionary station. How is it attacking the citadel of Hinduism? Not one missionary engaged in purely evangelistic work among the masses generally. The three who are there have most important duties already, one in the Normal School, one in the High School; and the third is doing what may, by God's grace, be most important work, but still only special work on the whole, among the *learned* and the *thoughtful* of Benares. It was refreshing, after all the heathen sights, to be taken to the church built close to them all, where Mr. Johnson holds general evangelistic services once or twice, perhaps thrice, a week. Oh, for the soldiers to attack, and not to faint at any amount of discouragement on account of all the outward surroundings!

The rest of the day was spent, after tiffin with the Johnsons, in a tamacha of the Christians at the Bells' bungalow, with tea for old and young, and a Christmas-tree in the verandah. Then there was a meeting, in the drawing-room, of C.M. agents. Next morning (Friday, 7th), early, father went and visited Mrs. Johnson's two schools, containing 150 girls, mostly of low-caste, but including also some poor Brahmin girls. Then from 11 A.M. till about 6.30 next morning we were travelling to Calcutta.

A CHINESE PAILOW.

 HE picture on this page is reproduced from another of the sketches kindly placed at our disposal by Miss C. F. Gordon-Cumming. It will be a fitting accompaniment to the picture if we give a description of these Pailows or Commemorative Arches from Miss Gordon-Cumming's own graphic pen. It is taken from her *Wanderings in China*, Vol. ii., page 32. The description, it should be said, was written at the Monastery of Tien-Dong, i.e., "The Heavenly Boy," which she visited in 1879, accompanied by Miss Laurence, C.M.S. missionary at Ningpo, the journey being made in the late Bishop Russell's Mission boat. She writes:—

"Here and there we passed great pailows or triumphal arches of brick, granite, or marble, as the case may be, the ground-work of solid masonry being enriched with most elaborate carving, erected in honour of some deed which has commended itself to the Chinese notion of merit. It may be to a benevolent citizen, or to one who has conferred credit on the place of his birth, by obtaining a very high degree at the examination in Confucian classics. Or it may commemorate the intense filial piety of a daughter who has given a piece of her own flesh to make medicine to save a parent's life, or the constancy of a widow or widower who, having been early deprived of his or her mate, has through long years of secular life continued faithful to the memory of the departed. Or perhaps the inscription on the great stone arch tells how a maiden whose betrothed died ere they were wedded, came (as in duty bound) to fill her position of daughter-in-law in his parents' house, and there dutifully continued in virgin widowhood till she attained her sixty-first year, when her friends and connections obtained the Imperial sanction (which includes an



CHINESE PAILOW, OR COMMEMORATIVE ARCH, NEAR



NINGPO. (From a Sketch by Miss C. F. Gordon-Cumming.)

Imperial contribution) to commemorate her life of solitary virtue by the erection of a *pailow*. . . .

"In some cases these great arches commemorate nothing more remarkable than the fact that some worthy old gentleman has attained his eighty-first year. Others, of more interest, record that some venerable grandfather or grandmother has completed a century, or passed a literary examination.

"The people in this province [Che-Kiang] seem to delight in doing honour to such notabilities, and so these curious triple erections are scattered all over the country in the most promiscuous way and the most unexpected situations, without any obvious connection with anything. Though I have used the term 'archway' for lack of a better, these essentially Chinese commemorative structures are not archways —on the contrary, they consist of three square-topped portals, above which is piled a heterogeneous mass, perhaps forty feet in height, of most intricate construction, consisting of exquisitely carved stone figures, animals, Chinese characters, and fret-work, so as to be quite open-work, showing the blue sky beyond. Many are really beautiful objects, which have been erected at great expense."

A Chinese Pastor on Unity.

THE Rev. Wong Yiu-Kwong, Native pastor at Ningpo, referring in his annual letter to dissensions in Christian communities and in his own congregation, writes:—"Unhappily there have not wanted some who have cast themselves away, self-deluded, triflers, luke-warm persons. Still sadder were the causes when, from some insignificant quarrel arising out of mere suspicion, wrong and mutual injury have arisen. The Church is like a kingdom. When a kingdom is not at peace with itself it tempts others to invade it. When a family is not at peace it is liable to injury by others. When believers are not in accord is it possible they can escape the intently watchful gaze of the evil spirit? Injuries from without are frequently attracted by injuries self-inflicted within. Therefore did our Lord issue His Commandment of mutual love."

THE MISSION FIELD.

LETTERS are to hand from Mr. Wigram dated Fuh-Chow, April 20th. He is now in Japan, and a telegram informs us that he will sail (about July 8th) from Yokohama by the new line of steamers across the Pacific Ocean between Japan and British Columbia, reaching Victoria in Vancouver's Island about July 24th. He is due at Winnipeg, the capital of Manitoba, by August 7th, for the Triennial Synod of the Province of Rupert's Land.

PARTS VI. and VII. of Mr. E. Wigram's journals are now ready, containing Krishnagar, Santalia, North-West Provinces, and part of the Punjab. The rest of his and his father's journals in India is in hand, and will be issued immediately.

WEST AFRICA.

THE Bishop of Sierra Leone has been visiting the Yoruba portion of his diocese. He held Confirmations at Lagos and Abeokuta, and admitted the Revs. J. Vernal and J. W. Dickinson to priests' orders.

DURING Passion Week services and sermons were held and preached in Christ Church, Lagos, every evening. On Monday, the subject was "The Betrayal," by the Rev. Isaac Oluwale; on Tuesday, "The Denial," Rev. E. S. Willoughby; on Wednesday, "The Condemnation," Rev. J. B. Wood; on Thursday, "The Agony," Rev. M. J. Luke; Good Friday (11 A.M.), "The Cross," Rev. C. H. V. Gollmer; (7 P.M.), Communicants' Meeting, Archdeacon Hamilton; Saturday, "The Tomb," Rev. N. Johnson; Sunday (10.30 A.M.), "Unleavened Bread," Bishop Ingham; (6.30 P.M.), "The Victory," Archdeacon Hamilton.

THE contributions of the Lagos C.M. Auxiliary to the funds of the Society for the year 1886-7 amounted to £66, made up as follows:—Annual Subscriptions, £15 14s.; Donations, £9 16s. 1d.; Offertory on St. Andrew's Day, £1 7s. 6d.; Collections after Sermons and Meetings, £18 2s. 4d.; Collections by individuals, £21 0s. 8d.

EASTERN EQUATORIAL AFRICA.

BISHOP PARKER's letters continue very interesting. They are published in this month's *C.M. Intelligencer*. He was proposing to start from Frere Town in June, and endeavour to penetrate by land direct south-west to Mamboia, passing west of U-Sambara through a country still unexplored. He should be constantly remembered in our prayers.

The Bishop is anxious to build a church at Frere Town as a memorial to Bishop Hannington. Who will invest in this?

ARABIA.

WE regret to say that Dr. Harpur has been obliged by illness to come home. His work at Hodeidah had been stopped by the Turkish authorities, but he was hoping soon to be able to resume it. This, and the lamented death of the Hon. Ion Keith-Falconer at Aden, are to human eyes sad checks to the recent efforts to carry the Gospel into Arabia; but God removes His workers, and carries on His work.

GENERAL HAYO, after completing the tour we have before mentioned, proceeded to India, and thence by steamer up the Persian Gulf and the Tigris to Baghdad, to visit and encourage our C.M.S. missionaries there, the Rev. T. R. Hodgson and Dr. Henry Martyn Sutton. From Baghdad he crossed the Desert direct to Damascus, eight days' trying camel ride, in the saddle seventeen hours daily. He reached England on May 23rd.

PALESTINE

THE new Bishop of the Church of England in Jerusalem and the East landed in Palestine on May 11th, having already visited Egypt and conferred with (among others) the Rev. F. A. Klein, the veteran C.M.S. missionary. At Jaffa he confirmed five men and seven women belonging to the C.M.S. congregation, and at Lyd three men and five women. He also visited the schools at these places and at Ramleh, preached at the C.M.S. English service at Jaffa, and inspected the Midmay Medical Mission in that town. On May 17th he entered Jerusalem, and next day, Ascension Day, he was publicly installed in Christ Church, Mount Zion, the English church of the London Jews' Society. He has since visited several other stations in company with the C.M.S. Secretary, the Rev. J. R. L. Hall.

It may be mentioned here that when Mr. Blyth (as he was then) was a visitor at Jerusalem last year, he did not neglect the Protestant churches and attend the services in the Greek church, as Canon Liddon and others did, but worshipped both at the C.M.S. church and at Christ Church.

NORTH INDIA.

THE Rev. Philip Ireland Jones, C.M.S. Secretary at Calcutta, writes:—"I visited Taljhari and Bahawa in Santalia, April 23rd to 25th. The Bishop confirmed seventy at Bhagaya, chiefly Paharis; and coming on to Taljhari he confirmed 126 on the 23rd. On Sunday, the 24th, Ram Charan was ordained priest. There were 231 communicants. The church was very full, and the service was full of life and earnestness."

SOUTH INDIA.

THE Rev. J. Cain's Annual Letter from Dummagudem, Telugu and Koi Mission, describes a journey taken by himself and Mrs. Cain in 1886, "the longest missionary tour we have yet accomplished." They were from home eight weeks, and travelled over 300 miles, without once going beyond the circle which includes Christians connected with the Dummagudem District. To reach one village they had to climb a rugged hill, marked 3,946 feet above sea level. At one place, Chitra Ronda, he baptized twenty-eight adults and twenty children. Of the work at Dummagudem, Mr. Cain's station, the medical part of it has been increasingly valuable; and, as special features, he mentions a magic lantern and picture gallery, which have been used most profitably. He writes: "One remark made by an intelligent man at our last picture gallery was clear evidence of the change that is passing over many Hindus. 'Ah!' he said, 'how little idolatry there is now here, to what there was a few years ago; in a short time it will all vanish!'"

CHINA: FUH-KIEN MISSION.

THE Rev. J. R. Wolfe's report on the Fuh-Kien Mission gives cause for anxiety as well as thankfulness. The supply of Native teachers and evangelists is far below the demand, and some of those at work show "an indifferent spirit and unspiritual character." The numerous village congregations, therefore, do not have the systematic Christian instruction by well-taught and whole-hearted catechists which they so much need; and backsliding is the natural result. On the other hand, "There are very great causes for encouragement and joy. There is a remarkable willingness on the part of the people to listen, and an unusually favourable disposition on the part of the authorities to give free toleration and protection to the Christians." Mr. Wolfe's report refers especially to the Hok-Chiang, Lieng-Kong, and Lo-Nguong districts.

The Rev. W. Banister has lately taken up his residence at Ku-Cheng, one of the oldest stations, but never before occupied by an English missionary. Of the ten pastorates in this district, there was decided growth in seven last year.

The Rev. J. Martin and Dr. Taylor have continued at Fuh-Ning, whence that district and Ning-Taik are worked. Mr. Martin sends an interesting summary of the work in the latter district from the beginning, a period of twenty-two years. The number baptized has been 837; of whom 582 are still attached, 121 have died, 57 have been expelled, and 77 have left the district, or are not known. Dr. Taylor's medical work, and the work of Mrs. Taylor and Mrs. Martin among the women, are very encouraging. But the female converts who have heathen husbands have much to suffer. One of them has died from the effects of a blow given her by her husband.

Reports have been received from the Revs. R. W. Stewart and C. Shaw on the Fuh-Chow College, the Boys' and Girls' Boarding-schools (the latter worked by the Female Education Society), the Bible-woman's Training-school, and the Village Schools. These latter have been much extended, by means of special contributions from C.M.S. friends at Tunbridge Wells. There are now seventy-four of these schools.

BISHOP BURDON visited a great number of the stations in Fuh-Kien last autumn, and confirmed at various places no less than 900 candidates. His interesting report is published in the *C.M. Intelligencer* for May and June.

NEW ZEALAND.

WE deeply regret to announce the deaths under most sad circumstances of two leading Maori clergymen, the Revs. Renata Tangata and Rupene Paerata, and an influential Maori Christian layman, a member of the New Zealand Parliament, Ihaka Te Tai. They had attended the Triennial Meeting of the united Native Church Boards at Hauraki, and on their way back they and others were entertained on April 2nd by Archdeacon E. B. Clarke at Auckland. A beefsteak pie on the table had become fermented, and Mrs. Clarke and seven guests who partook of it were taken seriously ill. All recovered except those three, who left by the steamer for the Bay of Islands, and were made worse by a very bad passage. One died on the 6th, another on the 7th, and the third on the 10th (Easter Day). All our readers will deeply sympathise with the bereaved Maori Church, and especially with Archdeacon and Mrs. Clarke in their peculiar distress. The Archdeacon writes:—

"Ihaka Te Tai was a chief of the highest rank, and had considerable influence in the country. Being a thoroughly God-fearing man, he was always on the right side, and used his influence to promote the moral and spiritual welfare of his people. For more than twenty years he was the principal teacher in the Paihia district. We shall miss him sadly."

"My dear Native brother, the Rev. Renata W. Tangata, of Oruru, was in his fiftieth year. After working as a lay teacher for several years, he was ordained deacon by Bishop Selwyn in 1867, and priest by Bishop Cowie in 1872. It was of him that I wrote last year as a model pastor, so wise, so gentle, and yet so firm. He was an eminently spiritual man, and endowed with considerable preaching power. His loss is incalculable."

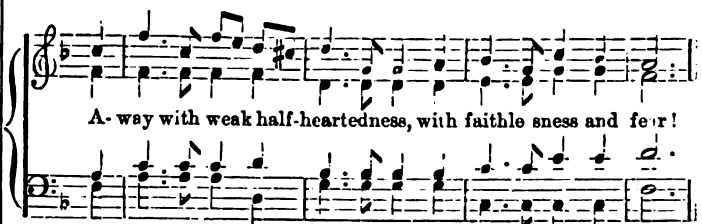
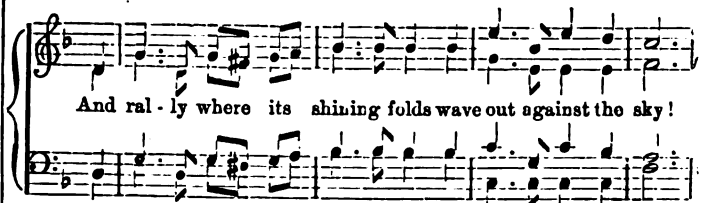
"Rupene Paerata was pastor of the Paihia district. He was ordained by Bishop Cowie, deacon in 1873 and priest in 1876, having for some years proved himself an efficient lay teacher. He was an earnest, plodding worker. A simple-minded Christian, his life was a continuous sermon."

VALIANT FOR THE TRUTH.

F. R. HAVERGAL.

Allegro e marcato.

LIVESKY CARBOTT.



2 In God's own name we set it up, this banner brave and bright,
Uplifted for the cause of Christ, the cause of Truth and Right;
The cause that none can overthrow, the cause that must prevail,
Because the prom-ise of the Lord can never, never fail!

3 But if ye dare not hold it fast, yours only is the loss,
For it shall be victorious, this Standard of the Cross!
It shall not suffer, though ye rest beneath your sheltering trees,
And cast away the victor's crown for love of timid ease.

4 The Lord of Hosts, in whom alone our weakness shall be strong,
Shall lead us on to conquest with a mighty battle-song;
And soon the warfare shall be past, the glorious triumph won,
The kingdoms of this world shall be the kingdoms of His Son.

ILLUSTRATIONS OF JAPANESE CREDULITY.

No. VII.

READERS of the GLEANER may have heard or read of the fact that, during the summer of 1886, that dreadful epidemic cholera worked its fearful ravages in Japan. We suffered very severely from it, here in Osaka, and several of our Christians, I am sorry to say, fell victims to the disease. Consequently, the people have since been exerting themselves, in every possible and conceivable way (except prayer to the only Almighty God!) to ward off the dreaded enemy from themselves and their homes. The following is from a Tōkiō paper, and describes the state of things there when the plague visited that locality in July and August last. "No less than 50,000 charms for the prevention of cholera were issued from the Kwan-non Temple at Asakusa, during the first week of this month (August, 1886), and an immense number of persons throng round the temple every day to apply for charms, the recipients of which gladly pay one *sen* for each of them." A *sen* is of about the value of a halfpenny.

Osaka.

G. H. POLE.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBDIN.

Missionary Lesson.

Learn—St. John viii. 12; xii. 46.

Describe person groping about in dark room, or wandering on dark night. When shutters opened, or morning dawns, discomfort and danger all gone.

I. A DARK PLACE.

Imagine we could put a tube down till it came out other side of earth and go through it. Where find ourselves? New Zealand. Beautiful country, with lofty mountains and great lakes, fine trees, lovely flowers and ferns, singing birds, mild genial climate, and fruitful land; yet it was a dark place, for people cruel and fierce, loved fighting, would burn villages, torture and make slaves of enemies, or worse still, kill and eat them. A girl had to collect wood and heat oven ready to cook her own limbs. A band of warriors broke into hut during night, family escaped, but one little girl five years old left behind asleep; bloodthirsty Maoris tore out her heart, and carried it away as a trophy.

II. LIGHT-BEARERS.

Samuel Marsden, chaplain to convicts at Sydney, saw Maori chiefs in Australia, and was anxious to send missionaries to their land. He came to England and induced C.M.S. to send three laymen. On voyage back to Sydney met Maori chief Ruatara, who had been cruelly ill-treated and deceived by English sailors; was kind to him, and finally accompanied him home, and succeeded in establishing Mission, notwithstanding Maoris had just killed and eaten crew of an English vessel. Soon after, Rev. W. Williams (afterwards Bishop of Waiapu) went. All tried to teach Maoris about the Light of the World, to give up their deeds of darkness, and build houses and manage farms. Very hard work, for Maoris did not want to learn, but only to get guns, that they might kill one another more easily, and constantly threatened missionaries' lives.

III. THE LIGHT LONGED FOR.

Two young chiefs, Katu and Why-Why, heard of new religion and the change it had wrought in one and another of their countrymen, obtained a Gospel of St. Luke, patiently worked till they could read it, then travelled 500 miles to beg Mr. Williams to send them a teacher. In vain, no one could go, and Katu said, "Dark, very dark, were our hearts." Before they returned a young clergyman, Hadfield (now Bishop of Wellington) arrived from Australia, and went with Katu. People came out to meet them, crying joyfully, "Welcome, welcome! The Light is come that all may believe!"

IV. THE LIGHT SHINING.

Within six months Katu, Why-Why, and eighteen others baptized. Converts in all parts, Bishop (Selwyn) appointed, peace, agriculture, schools, churches. Now six Bishops in New Zealand—three amongst Maoris—sixteen missionaries, twenty-six native clergy, 240 lay agents, 20,000 Native Christians.

Where the true Light shines it will always do thus. Does it shine in our hearts? Or are we still, like Maoris, full of evil tempers and desires, malicious, revengeful, or dishonest?

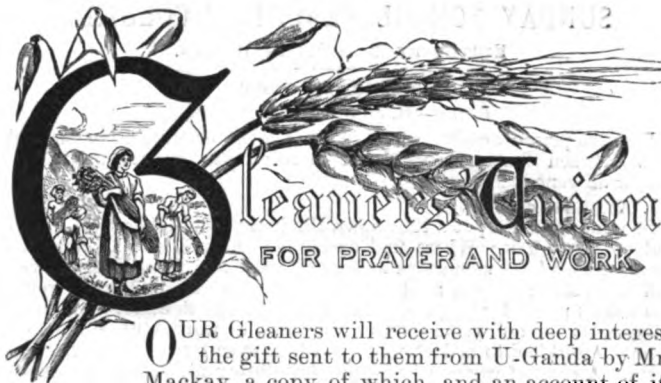
Note.—In so short a space it is impossible to give even the barest outline of the progress of the New Zealand Mission, but its history is full of events interesting to children. For these the teacher is referred to the *Lives of Samuel Marsden and Henry Williams*, and the *Story of the New Zealand Mission* in C.M. GLEANER, 1883-4.

The following Extracts from Letters of C.M.S. Missionaries in New Zealand may be used in connection with the above:—

The Rev. A. O. Williams writes, Dec. 31st, 1886: "The congregations are larger and more attentive, the communicants are steadily increasing in number. On Christmas Day, 1885, a new church was opened at Parewanui. It was built at a cost of £430, all of which, excepting £40, was given by the Maoris themselves. A very interesting Ordination service was held here on All Saints' Day, 1886, when three of the Maori deacons who have been at work in the diocese for a number of years were admitted to priests' orders."

The Rev. J. McWilliam writes: "At the beginning of December the Bishop of Wellington and Mrs. Hadfield visited Otaki, their former home, and were heartily welcomed by their surviving old Native friends. The Bishop held a Confirmation, at which there were twenty-two Maori and eight European candidates. At Holy Communion afterwards there were sixty-five present."

The Rev. G. Maunsell says, Jan. 3rd, 1887: "The late volcanic eruption, with its terrors and real damage, caused the people from Te Teko to migrate further inland, as the soil was hopelessly ruined, being covered to the depth of six or eight inches with sand and ashes. I offered to get them land in this neighbourhood, but they declined the offer, though writing: 'We are very grateful for your invitation. Your kindness to us is very great. Your word is very good. That suffices, your love has reached us. We will think over it. May you live! Great is our love to you. You must come and see us.'"



OUR Gleaners will receive with deep interest the gift sent to them from U-Ganda by Mr. Mackay, a copy of which, and an account of it, they will find on pages 74 and 75. They will value the interest he takes in the Union,—which is all the more remarkable, because when he wrote he had only received the *Gleaner* of July last year, and therefore only knew of the Union being proposed, and nothing of its success. It is a special token of his sympathy with us that he should have dedicated to the Union the chart on which he had spent so many of his solitary hours.

We have already received many testimonies that our few words to our ardent fellow-members last month have been valued. It is manifest that they were needed, and through the goodness of God they have been permitted to be helpful. We shall return to the subject hereafter.

A correspondent at Manchester asks why "picked men" are wanted for missionary service. We reply,—First, because missionary service is the hardest of all services for Christ, and many a man or woman who can do good work at home is totally unfitted for work abroad. Secondly, because missionaries abroad (unless they have private means of their own) are supported by the contributions gathered in missionary boxes and other ways, and as that money will only send out a certain number, it is important to spend it wisely, and make it go as far as possible, by picking the men sent by means of it. Take one hundred Christian men in Manchester. If they could all go to Africa at their own charges, it would be worth while for them to go. Some would die; some would return home sick; some would fail to learn the language; one or two, according to all experience, would fall into sin and bring discredit on their mission (for among twelve Apostles did not one fall?); still, the Lord would use many of them, and good would be done. But if a Society has to pay for them, and can only afford to send ten out of the hundred, is it not right to pick the ten carefully?

But when we say "picked men" are wanted, we do not mean learned men, or rich men, or great men in any way. We mean, first, picked men spiritually, who have been well tried already, and who have learned to lean wholly on that Divine grace which alone can keep them in the terribly deadening atmosphere of heathenism. We mean, secondly, picked men physically, thoroughly sound in body, and able to endure hardness. We mean, thirdly, picked men mentally; otherwise how are they going to learn Chinese, or Arabic, or Tamil, or Swahili, well enough to preach and teach in it?

We do not say that all our missionaries answer to this description. There are no doubt among them some weak men, weak in one respect or another; but certainly they were all "picked," that is, the Society did its best to pick out from among the applicants those most likely to do well.

And we do not say that all must be "educated gentlemen." Some of our best missionaries have sprung from the

humblest ranks. But they were "picked" for all that. We are sometimes reminded that William Carey the Baptist was a cobbler. Yes; but he taught himself Latin, Greek, and Hebrew before he went out. And some C.M.S. men who went out as simple artisans or schoolmasters have proved able to reduce unwritten languages, to compile grammars and dictionaries, to translate the Bible, to be founders and leaders of Native churches. But they were "picked men."

We wonder how many Gleaners are trying to fulfil the first of the five objects of gleanings mentioned on the back of their Cards, "To glean out of the field of Holy Scripture," &c. Here is one who does so:—

In the May GLEANER you speak of the testimony you have received from some of the "Gleaners" that the Union has been the means, through God's blessing, of deepening their own spiritual life. May I just tell you the particular way in which it has thus helped me?—I mean the carrying out of the first object of the GLEANERS' UNION—gleaning from "the field of Holy Scripture." I can't tell you how immensely it has increased my knowledge, not only of the letter, but also of the Spirit of the precious Word of God. Well-known texts seem to shine with quite a new light, and many, which I hardly knew or understood before, have been explained. I never noticed what a thoroughly missionary book the Bible is.

Another has gleaned a text to help her in connection with the remarks in our last number: "Thou shalt rejoice before the Lord thy God in all that thou putteth thine hand unto." That is exactly the text for Gleaners.

Here are two illustrations of what evidently is the special feature of the Union in many minds:—

I am a long way from head-quarters here in Yorkshire, but I do not feel at all left out in the cold. I think the GLEANERS' UNION has made me feel joined to you, as it were, in one great company of workers, having one object in view, viz., this—The Evangelisation of the World.

From a Lady.—I want to tell you what a great help the Union has been to me. I love and watch for the *Gleaner* much more eagerly now. Miss Nugent's Bible-readings are so helpful to me; and the Gleaners' page is so interesting. You give such helpful thoughts, and it is so nice to know what are the thoughts and feelings and doings of other Gleaners. Sometimes bright ideas are given, and sometimes our own ideas and feelings expressed by dear fellow-Gleaners a long way off. It does draw out one's feelings so much, and makes one long to know every one, or at least to attend a meeting where every Gleaner could come. But that is impossible I know on earth, and so one's thoughts are raised to the time when all will be gathered around the throne.

We have many other letters and notes awaiting room for insertion.

We propose holding an Annual Meeting of the GLEANERS' UNION in London in October. Further particulars hereafter.

SPECIAL NOTICE.

In deference to the wishes of many members, we are reconsidering the question of the renewal of the Cards. A different plan will probably be adopted. Next month (D.V.) we will state exactly what has been decided on.

BIBLE READINGS FOR GLEANERS.

No. VII.

THERE are still the echoes of Jubilee lingering in the air all round. It is a marvellous occasion, one worth living in, and it will be a marked epoch to all of us for as long as we live. Let us see what else we can gather from it for our Missionary Gleaning.

The main point I want to take up to-day is this, that the whole Jubilee—the whole of its outburst of loyalty—is centred round one living, present, reigning person. Thousands of appeals for help are made on this one ground. Purges are open everywhere—little ones, large ones—and everywhere efforts are being made which all radiate round this one central thought, "I must share in celebrating the Jubilee of my Sovereign Lady."

Now, dear fellow-gleaners, this same motive should be the mainspring of our missionary ardour—personal joy in our living, present, reigning, Lord Jesus. We saw last time that He claims to be the King of the whole earth; and we are repeatedly praying "Thy kingdom come," but how much personal devotion to Him is there under all our efforts? I feel

more and more how much our own spiritual condition influences our missionary ardour, and that it is when our own souls are in a glow of loyal love to Him, and are in joyous, whole-hearted surrender to Him, that we expand towards the world for which He died; and it is when our hearts are at rest in Him, and entirely confiding in Him, that we have the most leisure for planning, working, praying for His cause.

With this idea in our minds let us glance at Ps. lxxii. It is the hymn of the kingdom, the Jubilee song of the Lord Jesus Christ, and we are familiar with it in its missionary teaching, from the sublime hymn, "Hail to the Lord's Anointed."

What is the result when His kingdom is owned?

I. Settled Peace. Ver. 7, "Abundance of Peace." This expression occurs twice besides (Ps. xxxvii. 11; Jer. xxxiii. 6). It is such a blessed one, *abundance of peace*—that is, not only *just* enough, but with a wide margin to meet unexpected strains. It is the double peace of Isa. xxvi. 3; of John xiv. 27, and John xx. 19—26. It begins with the Peace of Justification (Rom. v. 1), and it goes on to the Peace of the Presence of Christ always with us. Is it yours? It surely is to all who are owning His absolute sovereignty over the whole of their life; and when you have it, it is worth telling others of!

II. Universal Power (ver. 8—14). "Yes," you say, "in the outside world some day." But, dear Gleaner, battling with storms of temptation, and so often failing, it must first be true *within*! Do not let us fly to outside work for God as a means of stifling our own inward turmoil. Do not let our efforts for His "dominion" abroad, blind us to the fact (if it is the case) that we are refusing Him the "dominion" at home, in our own lives. Have we to say that sin has dominion over us? that is, that sin is the master? Then it cannot be true that *He* has the dominion, for the two sovereignties are wholly impossible at the same time. But when we can look up with unveiled face to Him, saying, "Thou shalt have the dominion in the kingdom of my life," then a deepened longing comes to extend His dominion abroad, because we personally know its blessedness. And it is "the poor and needy" who learn it, those who have "no helper," and have given up all trust and reliance in themselves. Notice how often the expression occurs, "shall bow before *Him*." The enemies never bowed before *us*, as we found to our cost. If they are "*His* enemies," they must submit to Him. There are the enemies of positive *sin* to be subdued, and then there are the "kings," which we may take to be our talents, which can become the means of increasing His wealth, and "bring Him presents," when they are yielded to Him.

Trace the word "dominion," from the day that God gave it to sinless Adam (Gen. i. 26) until the day when the redeemed Church say to Him, the second Adam, "Glory and dominion be unto Thee!" (Rev. i. 6.) He is the only safe one to have it.

These are two results of His Kingship, Peace and Power. Do you find them to be so in yourself? If not, ask Him to show you why.

Next month we shall continue our searchings from this Psalm.

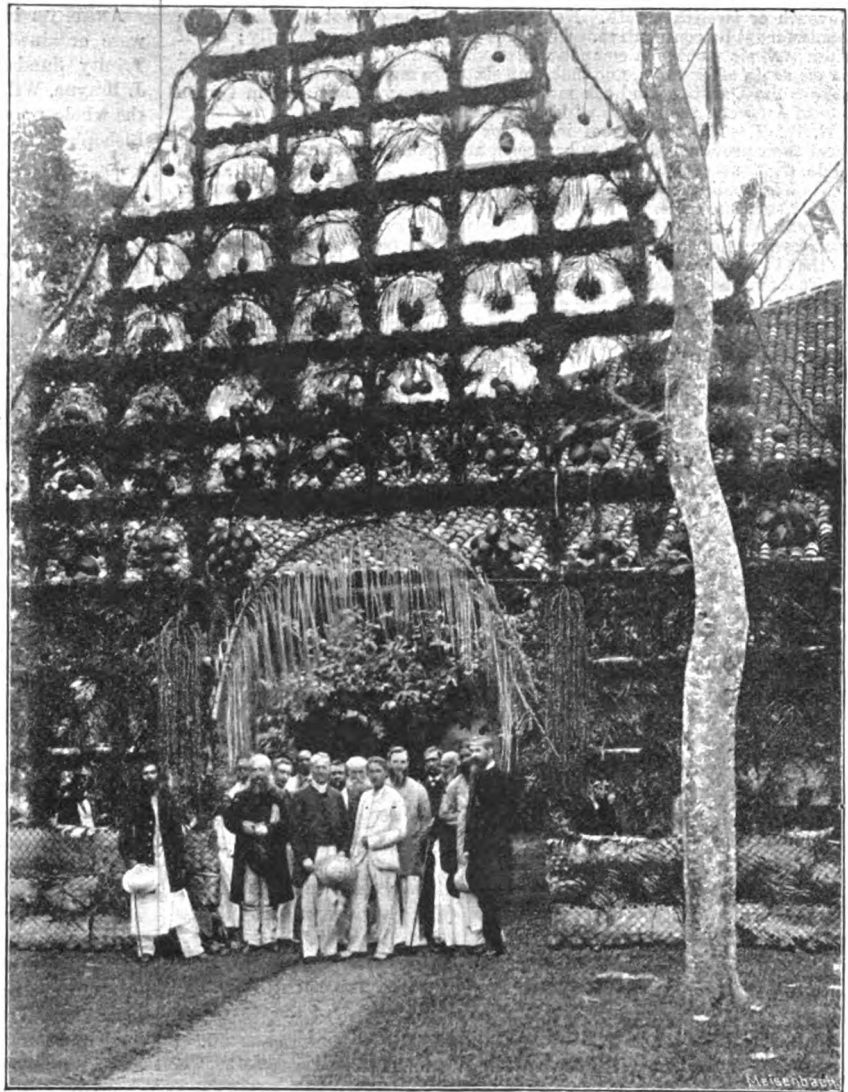
SOPHIA M. A. C. NUGENT.

Gleaners' Union Boff Gaff.

"They rest from their labours."

April 17.—Miss E. C. Rowlands, Newton Toney, Salisbury, No. 2,078.
May 19.—Mrs. Robert Cookson, Ambleside, No. 4,949.

Miss E. C. Rowlands was called home suddenly in the midst of devoted service for her Lord. She was thrown from her horse while riding on the Wiltshire Downs, and was never conscious, though she lingered for three days. "Her interest in the C.M.S. was very much stimulated by the February Simultaneous Meetings. She began immediately to collect and endeavour to stir up interest; and since she became a Gleaner she laboured more earnestly. Her increased interest in missionary work helped to deepen her own spiritual life; all around felt this had grown greatly of late. The feeling among her poor neighbours from whom she collected weekly pennies is, 'We must not let the missionary drop!'"



MR. WIGRAM AT COTTA, OCTOBER, 1886. (See next page.)

Texts for Bible-Searchers.

SUBJECT VII.—GOD'S PURPOSES OF LOVE TOWARDS THE HEATHEN.

Refs.

1. I will lift up Mine hand to the Gentiles.....
2. Other sheep I have . . . them also I must bring
3. I have set Thee to be a light of the Gentiles
4. The Gentiles shall come to Thy light
5. A people whom I have not known shall serve Me
6. God would justify the heathen through faith

Monthly Gleaner Examination.

Questions on June Gleaner.

1. Several Schools and Orphanages in India, Africa, and Palestine are mentioned. Name the chief points of interest in some of them.
2. Give an illustration of heathen holy places and sacred rites.
3. Name the first C.M.S. Native pastors in Japan; and notice the rate of increase in the number of converts, and important steps recently taken towards founding a Native Church there.
4. What is told us of Ruttonji Nowroji, Ibrahim Baz, Nanak Chand, Sahib Dial, Sarah F. Bonetta, an ex-policeman, and a Native soldier?
5. Notice briefly the letters from Lagos, Frere Town, U-Ganda, and North-West America.
6. Gleaners' Union: (1) What ought we carefully to weigh before taking up work for God? (2) What lesson may we "Gleaners" draw from the Queen's symbol, the "Orb and the Cross"?

Answers to Correspondents.

C. S. suggests that under the Rules of our Examination Questions a competitor is liable to be thrown out by illness or bereavement, say in the

eleventh or twelfth month. Not so. The Rules do not say the twelve months must be consecutive. Of course they will be so ordinarily; but if after (say) six months, a competitor is compelled to drop a month, he can go on again afterwards, and make up six more months; only he must not answer the Questions in back months. Whenever he has sent in twelve sets of Answers, the results will be added up.

E. W. Y.—The training of ladies for the Mission field depends upon what their previous education has been, and upon the work they are going to do.

No. 37, Reading.—There is some mistake about your name and number. Kindly send us a line.

We thank many Gleaners for sending us poetry. But our stock accumulates very fast, and there is little chance of our being able to insert even all that is good. And we cannot honestly say that all really is good! Our poetical friends must kindly not expect direct replies.

Gifts received towards expenses of GLEANERS' UNION since last list in May:—Miss Cahill, £1 1s.; A Friend, 10s.; E. E., 7s 6d.; Gleaner No. 322, 5s.; The Misses Wood, 5s.; Mrs. Hillier, 5s.; Colonel Urmonst, 4s. 8d.; Mrs. Brock, 3s.; Miss Bennett, 2s. 6d.; Smaller sums under 2s., 11s. 5d.

MR. WIGRAM AT COTTA.

THOSE who have read our monthly extracts from Mr. Edmund Wigram's interesting letters, describing the progress of his and his father's tour through the Society's missions, will remember that the first mission visited after their departure from England was Ceylon. The account of it appeared in the January GLEANER. Since that, a photograph, taken as a memento of the visit to Cotta (one of the Ceylon stations), has reached us, of which a reproduction is given on the preceding page. It shows the triumphal arch, made of the cocoa-nut palm and its fruit, erected to welcome the visitors. Mr. Wigram and his son are seen standing in front. By the side of Mr. Wigram is the Rev. S. Coles, and by his side the Rev. H. Gunasekara. Looking between Mr. Wigram and his son (near to the latter) is the Rev. E. T. Higgins; behind Mr. Edmund Wigram is the Rev. R. T. Dowbiggin, and on our extreme right the Rev. J. D. Simmons.

AT HOME.

WE have come to an important decision regarding the GLEANER. The editorial difficulties arising from limited space have so increased lately that we have determined to enlarge the Magazine. There is much more to say of home work than there used to be (though we miss many things we ought to mention), and the GLEANERS' UNION pages take a sixth of our space. The result has been that letters from the Mission field have been squeezed out, and our pictures are fewer in number than formerly. We propose to take the whole of our sheet into the body of the Magazine, i.e., sixteen pages instead of twelve, giving us eight additional columns; and to issue in addition a tinted wrapper, on which will be printed the title-page and advertisements. It is intended to begin in the new form in January next, so that next year's volume will consist of 192 pages instead of 144. There will be no alteration in price.

We are glad to say that the circulation of the GLEANER, which took a start upward at the beginning of this year, continues to increase; while the pictures produced by the new processes, though universally admired, cost less than the old woodcuts; so that we hope now, if our friends will redouble their efforts to extend the sale, soon to see the GLEANER not only paying its way as at present, but giving something handsome in the way of profit to the C.M.S. funds.

THE Society has lost a valued friend by the lamented death of the Bishop of Sodor and Man. We shall remember, with mournful satisfaction, that one of his latest public acts was to move the first resolution at the C.M.S. Annual Meeting on May 3rd, in a short but stirring speech; and that he lived to do so, for it was the only time he ever spoke at our Anniversary. Not that Rowley Hill waited to become a Bishop before he joined the Society: he was always its hearty supporter.

Two excellent retired Missionaries were taken to their rest in May, after our June number went to press. The Rev. J. S. S. Robertson laboured in Western India, with some intervals, from 1838 to 1877. For several years he was Secretary to the Bombay Corresponding Committee, and both he and Mrs. Robertson left their mark on the Mission. During the last few years he was a regular member of several committees and sub-committees at Salisbury Square, and his loss is sincerely mourned. The Rev. F. Bültmann, who has also died, was connected with the Sierra Leone Mission from 1837 to 1860.

ANOTHER honour to our Islington College. The following students were ordained by the Bishop of London at St. Paul's Cathedral on Trinity Sunday: Messrs. Frederick Papprell, William C. Whiteside, J. Brayne, William E. Davies, E. T. Butler, and Herbert Brown. Out of the whole number of deacons ordained, Mr. Whiteside was first in the Bishop's Examination, and accordingly read the Gospel at the ordination.

THE noble special contributions from St. Paul's, Onslow Square, after the "F. S. M.," of £2,500 (since increased to £2,620, all entirely additional to the £821 regular contributions for the year), is to be used in a way which will cause general satisfaction and thankfulness. Mr. Webb-Peploe and his people have agreed to apply it to the maintenance of lady Missionaries in East Africa. Therefore we are now ready for more offers!

WE announce with very special pleasure that Miss Katharine Tristram, a daughter of Canon Tristram, and Mathematical Lecturer at the College at Westfield, Hampstead, has offered to the Society for educational work in Japan. She will not be ready to go out till next year, but meanwhile inquiries regarding the openings for such work in Japan will be prosecuted.

ANOTHER offer of service from a Cambridge man has been accepted, viz., from Mr. Jacob Thompson, of Corpus Christi College.

WE are glad to say that a medical Missionary has been found for Frere Town. Mr. Vernon Ardagh, L.R.C.P. & S. (Edinburgh), whose acceptance by the Society was mentioned in the GLEANER of last September, but who could not then go out immediately, has now been appointed.

OUR London Unions have had some interesting meetings during the past six months. The Junior Clergy have been addressed by the Revs. Canon Hoare, W. J. Smith, A. Oates, E. A. Stuart, and Dr. Weitbrecht, and have had two criticism addresses by members. The Ladies have had the Revs. C. F. Childe, Canon Green, Dr. Weitbrecht, G. B. Durrant, and Colonel Stewart, and two courses of three lectures each by the Editorial Secretary on Missions in Mohammedan Lands and on North India Missions. They have also twice entertained a large number of lady Sunday-school teachers, first from Kensington and then from Paddington. The Lay-Workers have had a succession of lectures and classes on East Africa, an evening of addresses from Cambridge men (when Mr. W. S. Moule, B.A., and Mr. C. F. H. Battersby, B.A., spoke), and a lecture on Hinduism by the Rev. H. M. M. Hackett; also a most interesting discussion, prolonged over three evenings, on "Methods of Missionary Work and the Qualifications for it," in which the Revs. W. H. Barlow, T. W. Drury, E. A. Stuart, W. J. Smith, some of the Secretaries, and many members took part.

On Whit-Sunday, or a Sunday near it, nearly 100 missionary addresses were given in London Sunday-schools, mostly arranged and given by members of the Unions.

Forthcoming Sales of Work.

Miss M. A. Sharpe, 4, Alexandra Terrace, Lower Walmer. Sale first week in July.

Mrs. Southey, Woburn Vicarage, Beds. Sale first week in July.

Mrs. Elliott, St. Paul's Vicarage, Tavistock. Sale July 6th.

Mrs. W. Eardley, Cantley Vicarage, Doncaster. Sale July 7th.

Mrs. Vickers, St. John's Vicarage, King's Lynn. Sale July 14th.

Topics for Thanksgiving and Prayer.

Thanksgiving for success in South India; Prayer for continued blessing (p. 73).

Thanksgiving for Divine goodness to Mr. Mackay; Prayer that he may be kept in peace and safety (p. 74).

Thanksgiving for Pahari baptisms (p. 76); for journeying mercies to Mr. Wigram and his son (pp. 77, 84).

Thanksgiving for news from West Africa, Eastern Equatorial Africa, North India, Fuh-Kien (p. 80).

Prayer for the bereaved in New Zealand (p. 80).

Thanksgiving for the lives and work of those gone before (pp. 80, 83, and above).

THE Rev. E. Lombe asks us thankfully to acknowledge two bracelets sent to him anonymously at Cheltenham for the C.M.S.

RECEIVED from R. E., £5 for the U-Ganda Mission, a Jubilee Offering. The Lay Secretary has received, and asks us to acknowledge, two bank notes for £20 and one for £5 from B. E. E., for C.M.S.; also £6 (proceeds of boxes and subscriptions in the parish of Codnor and Loscoe, Derby), from the Rev. H. W. Andrews.

THE CHURCH MISSIONARY GLEANER.

AUGUST, 1887.

FOR THE QUEEN'S JUBILEE.

THE C.M.S. IN 1837 AND IN 1887.

VII.—NORTH INDIA.

IT is in India, and North India especially, that the C.M.S. is engaged in the fiercest conflict with Satan. An old missionary said of it that it is "the land in which all death lives and all life dies." Another says of Calcutta, "It is a compact mass of error and a seething mass of vice"; and Krishna Mohun Banerjea, "If there is anything we regard as the greatest instrument of evil, it is Hinduism: if there be anything that we consider most hurtful to the peace, comfort, and happiness of society, it is Hinduism" (1844); and Macaulay, "in no part of the world has a religion ever existed more unfavourable to the moral and intellectual health of the race." Calcutta, the headquarters of the worship of the bloodthirsty goddess Kali, Benares, "the city of temples and the citadel of idolatry," Nuddea, the Oxford of Brahminism—all in North India, are its strongholds: and fifty years since, when Queen Victoria commenced her reign, but little effort had been put forth, and all that could be told was contained in four pages of the Annual Report, where now five-and-thirty pages, full of matter of deepest interest, scarce suffice to sketch what has spread from Calcutta in 1807 all over Bengal and Santalia, all through the North-West Provinces, into the Central Provinces and Rajputana, not to mention twenty-six more pages for the Punjab, Afghanistan, and Beluchistan.

In 1837 the horrible league of religious assassins, called Thugs, was in full swing, the devoted followers of Kali, whose profession was murder, and their livelihood plunder; and Europeans would attend her nautches and festivals, and her priests used "often publicly to make offerings to the idol in the name of the East India Company."

What must have been the high courage of William Carey, and of our own Corrie and Leupolt and Pfander, who dared to assault the kingdom of Satan in this his stronghold! Space would fail to tell a tithe of what the vast army of heroes they represent have done, and yet are doing.

In 1837, in all North India, the Society could only tell of 13 Europeans and 2 Native Missionaries in 13 stations, with 1,111 attendants on public worship and 4,520 boys and girls (the latter under 100), in 54 schools, *where now* (without reckoning the Punjab) there are 44 European and 24 Native Missionaries in 37 stations, with over 13,000 baptized persons and 3,500 communicants, and nearly 12,000 children in 243 seminaries and schools (1,000 of them girls). *Then* all that could be said was that "there was a growing thirst for knowledge of every kind," "the enmity against Christ increasing, but the attention of the people to the Word of God increasing likewise"; and it was regarded as a marvel that a heathen Rajah permitted Mr. Weitbrecht to distribute Bengali tracts and a few Gospels among his people. The most hopeful event was the admission to holy orders in that year of the first Hindu clergyman, Anund Masih. Since then, many Hindus have become ministers of the Gospel.

Mission after mission has been opened at the urgent instance of military and civil officers. Large sums have been contributed by English residents to our funds, itself the best evidence of their estimate of the work and the character of Christian converts. The work in Calcutta was commenced in 1820 with money given by Major Phipps; at Burdwan, by

Captain Stewart; at Goruckpur, by Mr. R. M. Bird, of the Bengal Civil Service; at Meerut, by Captain Sherwood; at Lucknow, by Mr. Hare; and at Jaunpur, by Mr. G. Brown.

Still, in 1837, things were "only in a preparatory state," so said the Bishop of Calcutta, but he thought them also "full of hope." And he was right. The utter failure of the Mutiny in 1857, by God's mercy, to dislodge Christianity; the complete change of the attitude of Government, who openly acknowledge their indebtedness to the missionaries; education, which, if it has not Christianised India, has utterly discredited Hinduism; and, better than all, the consistent lives and patient work of the missionaries—all these have been as dissolving agencies, which have helped onward the Christian enterprise.

You will find Native Church Councils in Calcutta, in the North-West, and in the Central Provinces, administering the affairs of the Churches; Divinity Schools, Normal Schools, Boarding Schools for boys and for girls, the Leper Hospital, and Temperance Societies. Native evangelists are at work, and Native servants are remembered and evangelised. In Calcutta a servant acknowledges "our gods are all bad, very bad," and bravely comes forward to be baptized. In Burdwan the Native pastor says, "I find people more eager to listen than I am to preach. The work is more than I can overtake. It is very encouraging, and the field is extensive." In Santalia you will find some of their own heads giving up heathenism and all that they know to be wrong, and seeking God with great earnestness and sincerity. In Krishnaghur a vast change has taken place, and even Mohammedans crowd to hear the Gospel, acknowledge the truth, and listen with interest to the teaching about Jesus the Messiah. In the North-West Provinces the Divinity School at Allahabad, the Normal School at Benares, St. John's College at Agra, and the Secundra Orphanage, are in their different ways turning out those who are to preach, to educate, to fill all sorts of public offices, and the population is thus being insensibly leavened with Christian life and light. Then in the Central Provinces and in Rajputana the aboriginal inhabitants—the Gonds and Bheels—are learning the truth.

Quite true it is, that not all or nearly all we could desire is being done; but years ago public testimony acknowledged that "no one who has studied the effects of a missionary station in any district of India can help feeling that it yields a good return for the money spent upon it"; and again, "Christianity is a really living faith among the nations of India—it is spreading at a rate unsuspected by the public." Many, too, will recollect how Chunder Sen said, "India is unconsciously imbibing the spirit of a new civilisation, and succumbing to its irresistible influence. It is not the British army that deserves honour for holding India. . . . (it is) the army of Christian Missionaries, headed by their invincible Captain. . . they have brought us to Christ. They have given us the high code of Christian ethics, and their teaching and example have secretly influenced and won thousands of non-Christian Hindus."

For all the years of our beloved Queen's reign this is the work which has been going on. If it has stood its ground all that while in Benares, the stronghold of Hindu superstition,—in Allahabad, in Lucknow and many another place of note,—we may well believe in the conviction of the heathen mind: "Tell your missionaries not to despair. There is something taking place they know nothing about. The whole ground is undermined, and sooner than they expect all will become Christians."

E. L.

SYMPATHY WITH U-GANDA IN MADAGASCAR AND CHINA.

MANY touching letters from all parts of the world have been received by the Society in connection with the martyrdom of the Wa-Ganda converts. One of these, from the C.M.S. Christians in Tinnevely to the Christians in U-Ganda, which was accompanied by a gift of £80, appeared in the GLEANER for May. Since that, another gift of 7s. 6d. for the same purpose has come from China, subscribed by Native Christian boys connected with the English Presbyterian Mission at Swatow; also the following letter from Madagascar:—

To the Secretary of the Church Missionary Society.

ANTANANARIVO, MADAGASCAR, April 26th, 1887.

DEAR SIR,—I am sending by book-post a small packet of literature, most probably in to you an unknown tongue. If, however, Mr. Maundrell or Mr. Campbell should happen to be within reach, either of them could act as interpreter.

My object in sending you these trifles is to let you see how wide-spread has been the interest taken in the U-Ganda massacres, and how your requests for prayer for that Mission have been followed even in Madagascar. When the *Church Missionary Intelligencer* containing the sad account came here, a short paper was prepared and printed in our monthly periodical called Teny Soa or "Good Words" (a copy of which I send), which has a circulation of 3,000 monthly.

It so happened that our half-yearly meeting of the delegates of all our churches in Imerima was to be held in April, and some who had been interested in Teny Soa article suggested that it should be reprinted as a tract and given to the delegates with the request that on the Sunday of their return to their various homes they would read it to the congregations and ask them to remember these persecuted Christians in their prayers, private and public. Eight thousand copies were distributed, and have been carried all over Imerima; and, wherever I have had an opportunity of inquiring, I have found that they have been read in the congregations, and have been made the subject of united prayer.

Yours in the fellowship of the Gospel.

JAMES WILLS,
Missionary of the L.M.S.

THE AUGURPARAH JUBILEE.

By Miss H. J. NEELE.

I MUST apologise to our kind friends for having so long delayed giving any account of our doings at Augurparah on our Jubilee there. Our friends are aware that the day for celebrating the Jubilee had been deferred from the correct date, the 21st October, 1886, on account of the weather; then, through the prevalence of cholera in the neighbourhood, it was again postponed from December 1st to February 2nd, 1887.

I will tell you the programme of our proceedings:—

A.M.: 8, Bengali service in the church; 9.30, Breakfast; 11, The marriage of one of our orphans, followed by an adult baptism of one of the Christ Church pupils, and the baptism of an infant, the child of a former Augurparah orphan; followed by a short English service and Holy Communion in English and Bengali.

P.M.: 2, Luncheon, during which took place a "Sankirtan" in Bengali (a Sankirtan is a Service of Song accompanied by several instruments); 3.30, Distribution of presents to all the visitors and the orphans; 4.30, Singing by the Augurparah and the Christ Church pupils; 5, Tea and fancy sale, followed by the Native feast.

Our friends had been arriving for two or three days previously, as

several of them came from a distance. These were all former orphans, who looked on the Orphanage as a home, and were sure of a welcome.

On the 2nd we were all up betimes for the final arrangements, and very soon our guests began to gather. Some came on foot, and some by train and garry; but by far the greater number came in steam launches which had kindly been put at our disposal. Our guests were never counted, but I was told that altogether they were over 400, so that with our Augurparah party we must have been about 500 I suppose.

The services were all very enjoyable, there seemed such a heartiness about them all. I was very sorry to be obliged to give up the addresses, as I had looked forward to them as likely to give to all, young and old, some special spiritual food to take away with them. However, it seemed impossible to get them in, except a few words by Mr. Harrington to those who were gathered in the large hall after the distribution of presents; his little address he concluded by reading some lines written by himself for the occasion. Among the hymns sung were two in Bengali composed for the occasion by one of our Christ Church pupils, who is developing quite a talent that way.

One of the pleasantest parts of the proceedings was watching the meetings and greetings of some of the former inmates of the Orphanage. Among the younger ones, now wives and mothers, there was much talking of their children and comparing of the babies, who did very little in the way of crying considering the number there were present. There were several sorrowful conversations also, as many had to tell of loss of children or of widowhood; but I think the centres of attraction were some ten or twelve old women, one quite blind and another very deaf, but who all seemed quite to enjoy meeting together and talking of former times. "Wherever did you get all these old people from?" was a question I was asked more than once. I wished we could have had a photograph of them all in a group. A few days later I did have a representative group taken, a copy of which I send. The old lady in this was one of the original orphans who had gone with Mrs. Wilson to the Orphanage fifty years before, and who was delighted to tell of their journey there in extraordinary little conveyances, which seem to have been like boxes on wheels, drawn by oxen. She and some of our other guests remained over night with us, and after the greater number had departed, we who were left gathered in the large hall, and in our evening prayer we thanked God for the really happy day we had spent, and prayed that we might meet together among that "great multitude which no man could number, before the throne of God."



A GROUP AT THE AUGURPARA JUBILEE, FEBRUARY 2, 1887.

IN KASHMIR JUNGLES.

By DR. A. NEVE, KASHMIR.



AM not very fond of taking medicine—few doctors are—and find tonic-drinking monotonously slow; so being convalescent from a short illness, I conclude to try tonic-inhaling. The prescription stands as follows:—

R Change of scene.

Mountain air.

Pine forests.

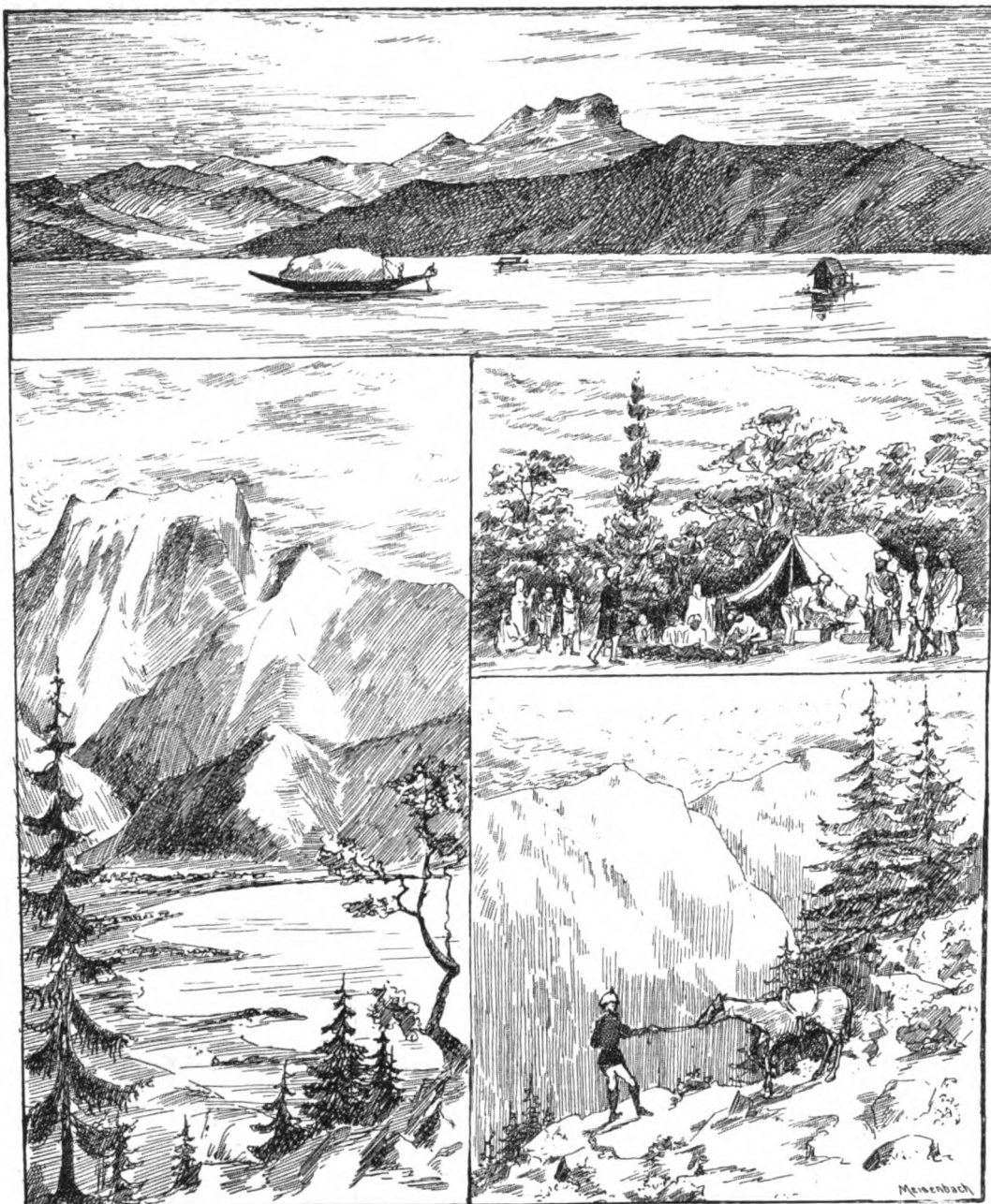
Mix well, and take with plenty of exercise and enough work to keep the mind active.

This is an A1 prescription, and suitable for most invalids. Here is the account of how I carry it out. The itinerating kit is prepared, viz., a

chest of instruments, a basket full of concentrated mixtures, boxes of pills, and twenty pounds or so of ointment. I embark in the house-boat, and during the night am floating down past a picturesque old city, down under huge timber bridges, and by quaint little villages, and on till—yes, it is certainly the daylight which is pouring in, and it is time to get up. During the day I cross the Wular Lake—it takes the boatmen five hours' hard work. It is a cloudless day, and there is no fear of the gales which sometimes at five minutes' warning sweep down the valleys and wreck any boat exposed to their fury. Before dark we arrive at Dubgam.

Wednesday.—I was awakened by a slight rumble after midnight; then came a curious pitching, heaving motion, suggestive of a whale gambolling under the keel. This lasted for a full minute. An earthquake! It was a really severe shock, but appears to have done no damage. The boat started up a side stream, but it became very shallow, and shortly the boat had to be abandoned in favour of porters. We trudged along under a warm sun and cloudless sky over a flat plain, with occasional shade. One orchard by the roadside had been planted *pro bono publico* by one Tsetka—the Mohammedans in their grateful zeal nicknamed him Tsetka the Kafir, the Infidel! The tent was finally pitched on a little village green, half encircled by the river, and there in the evening gathered a little group of sick and suffering to be tended.

Thursday.—This morning a number of patients came, and I initiated a young Christian Native doctor into the performance of several lesser operations, especially that for turned-in eyelashes. Striking the tents after midday, we started along the river bank up a pretty valley between low hills. Higher up the river had to be waded, which is a grand opportunity for renewing the memories of boyhood on English beaches. Our camp is by a little mosque under willow trees. Sick soon make their appearance, and both in the evening and Friday morning numbers were attended to. When one boy was given chloroform and became insensible, the surrounding crowd were intensely interested, but the mother, thinking him dead, burst out in loud lamentations. Now and then during temporary pauses I tried to teach the people; anything that was said was attentively listened to and passed from one to another round the crowd. The half-ruined mosque attested, I fear, as much to the religious indifference as to the freedom from bigotry of these villagers.



IN KASHMIR JUNGLES. (From Sketches by Dr. A. Nève.)

Top Picture: Daybreak on Wular Lake. Top right-hand Picture: An Extemporised Dispensary—a firm operating table. Bottom right-hand Picture: A bad bit for weak girths. Left-hand Picture: Mount Haramonk (17,000 feet) from Alsu Pass, Wular Lake below.

Next day we got quite among the mountains. In front of the tent a shallow brook and pine-clad hills; behind, a little village hidden by walnut and apple trees, golden with their autumn tints; in the distance, more fir-clad ridges and some snow peaks; surely a scene to make the heart leap with gladness in the Creator's revealed loveliness.

Till thirty years ago this district was often raided by the mountaineers; fire and fury, rapine and murder often roused the echoes of these picturesque glens. But the Maharajah built forts to protect his frontier, and so severely punished all crimes of violence that they were absolutely stamped out of the land. The wild ravines and dense forests still shelter numbers of wild animals. Bears are still numerous, and in the fruit season come down among the villages in threes and fours to enjoy the fruit. Bear shooting is scarcely worth the trouble of searching for them,

but in case they come my way I have a rifle ready for them. It is as well to be provided. A fortnight ago, when Mr. Knowles was sleeping in the open air on the Panjal pass, a goat was killed within ten paces of him by a leopard.

There is a freshness and exhilaration about this open-air life. One meets interesting people; and they are drawn out by the geniality of a huge camp-fire at night into talking of their past history, and thence to an expression of their religious ideas, which sometimes gives opportunity for a word in season about Him in whose name we bow.

Curiously ignorant are some of them. Near a lovely pond, overhung by bright golden trees, and supplied by water which gushed in pure volumes from the foot of the mountain, and filled with so-called sacred fish, I met an old man—a pizāda, or descendant of a saint. Entering into conversation with some difficulty, for he knew not a word of Hindustani, and spoke a peculiar Kashmir patois, he showed the most untutored simplicity. Supposing me to be a Mussulman, he inquired whether I had performed the afternoon devotions. I had indeed just read the Psalms of the day, so producing my Prayer-book I satisfied him on that point, but mystified him very much by talking about Christian prayer. It really seemed as if he had never heard of such people as Christians, and never seen an European, for he asked about my "caste," examined my solar topee, and looked very interested when finally it became apparent that I was a sahib and a doctor.

The village close by, Trégam, is one of the prettiest I have ever seen; quite hidden in a park of elm, plane, and walnut trees, with gurgling streams flowing beneath. On the way back on a Kashmir tat (pony) with native saddle, the girths broke—the rest of the journey the saddle and rider had to stick on by balance. Native girths usually break. It becomes a matter of indifference as long as the hills are not too steep, in which case the saddle and rider are left to contemplate the horse's tail, or if downhill to execute an anterior somersault under his nose.

The next day we were besieged by patients. From 9 A.M. till nearly 3 P.M., and again in the evening, the two assistants and myself were busy distributing medicines, applying ointments, and doing minor operations. It was most exhausting, and though I trust not unblessed, yet it seemed at the time far from edifying. The impetuous and ceaseless importunities of such a crowd render preaching by the one who has to keep order and superintend the work quite impossible. Nor indeed are set orations suitable to simple villagers, whose ideas are of the narrowest scope. There should be give and take. Draw them out with questions. As you proceed from point to point get their assent and drive the ideas well home by repetition and illustration. But the attempt to enforce more than one idea on one occasion is sure to fail. On the whole it is far most satisfactory, when only a dozen or so are gathered, when the truth can be presented individually.

The next march took us into the Lotab, a valley several miles broad, enclosed by mountains the forests on which encroach on the plain, mingling with the orchards of apple and pear and groves of walnut trees which surround the villages. While giving medicine at one village a fire broke out close by. The houses are massively constructed of logs, and have thatched roofs. Two of these were burnt to the ground in a few hours. One poor woman was burnt to death. There were plenty of willing workers, but they were wasting their strength in a direct conflict with the flames. Assuming the direction of them, I had the roofs of the nearer houses stripped and their wooden walls plastered with wet mud: and then we set to work with battering poles to demolish the unburnt portions of the houses in flames and drag away the timber. It was hard and exciting work, but successful in preventing the spread of the conflagration to any other cottages.

The following morning, leaving an assistant to retrace the route we had come and see again the cases operated on, we climbed the mountains, and before midday, from the pass at the top, saw the whole valley of Kashmir like a map thousands of feet below us. The descent was rapidly accomplished to the shores of the Wular Lake. The afternoon was squally, and the boatmen feared or pretended to fear crossing; so I got into my little punt and rowed across, leaving them to follow. They soon started, and indeed left me far behind. The wind was ahead and my sail useless, so I had a hard three hours' pull to get across.

Next morning we were safely back at the city, fully restored to vigour, thankful for the opportunity of working out our prescription, and having intensely enjoyed our work and walk in Kashmir jungles.

LUGULAMA ("LITTLE JOSEPH").

[Lugulama (Little Joseph), martyred at Buganda, together with Seruwanga and Kakumba (Joseph), Jan. 31st, 1885. When led to execution, he prayed his executioners not to cut off his hands, but *only* to throw him into the flames. This prayer was not granted.

R. P. ASHE.]

METHOUGHT I stood as in some radiant dream
Of blessedness unspeakable, among
The countless happy multitudes who throng
The palace of the Eternal King supreme,
For ever waiting on His Will. One theme
Blends gloriously the universal song
In praise of Him to whom all hearts belong,
Taught by the light of love's divinest beam.
And in those holy harmonies which thrill
The sacred air of Zion's heavenly hill,
With sweetest anthems of triumphant faith,
The voice of one I heard more sweetly still—
A martyred child, who, with his latest breath,
Prayed that he might be "*only* burnt to death!"

June 7th, 1887.

C. B. DE LASALLE.

A MISSIONARY ROSE TREE.

A C.M.S. Association Secretary went one evening, a short time ago, to attend a meeting of the C.M.S. in a village school. After the opening service the Vicar stated that he had a letter to read from one who was not able to be present. It was as follows:—

"SIR,—I am sorry to say I cannot come to the meeting, as I am ill with bronchitis, but I send the money that I got with selling the roses; there is 6s. 2½d. I am only sorry it is so little for such a good purpose; but I only wish the Gospel may be spread as beautifully as the roses were spread over that tree. I think we can all do something towards helping that good work forward; if we cannot contribute towards it we can pray for it. — I remain, yours respectfully,

The writer of this letter works as a labourer in a factory in the parish, and other means failing, upon which he relied to help the work of the C.M.S., he resolved to pay particular attention to a rose tree which grew up the front of his cottage, and devote the money derived from the sale of the roses to the cause he loved so well. The rose tree blossomed as it never did before, and the humble desire of God's servant was blessed by the Master. May this be the means of leading others to follow his example!

S.

"G. M. S."

THE following ingenious use of the initials C. M. S. has been sent to us by the Rev. F. W. Stubbs, Port St. Mary, Isle of Man:—

C.M.S. MEETING, COLBY, ISLE OF MAN.

On the 14th of March, 1887,

a Certain	Mr.	Stubbs
at the Colby	Mission	Service
gave a Concise	Missionary	Sermon
He said that Christianity	Must	Spread
that we should Contend	More	Severely for the truth
and Continually	Make	Applications
that Christ's	Ministering	Servants
may be Careful	Missionary	Electors, choosing
men who can say Christ	My	Aviour
who have prayed Lord Cover	My	Sins
Convert	My	Soul
Cheer	My	Sorrow
Consecrate	My	Spirit
who still pray Choose	My	Speech
Correct	My	Steps
Cripple	My	Cloth
Confirm	My	Leadfastness
Careless	Men	Save
Convert	Many	Avages
Constrain	Missionary	Spirit
Confound	Malicious	Subtlety
then the Church	Missionary	Society will do a good work
then we must Contribute	More	Subscriptions, and we can do this
knowing that they are Careful	Money	Spenders

THE GAME OF "FIGURE PATIENCE."—Several friends having inquired about the above game, to which reference was made in a Gleaner's letter in our June number, we give the following particulars:—It is to be obtained from Miss C. E. Coombe, Villa Marina, Worthing. The price, with rules, is, One set (4 bags) 1s. 6d., postage, 2d. extra; two sets, 3s., postage, 2½d. extra; three sets, 4s. 6d., postage, 3d. extra. When more than three sets are ordered to be sent to the same address, parcel-post is available, and extra expense is avoided.

MR. WIGRAM'S TOUR.

Extracts from Mr. Edmund Wigram's Letters.

VIII.—CALCUTTA.



OW to commence Calcutta, where we spent just a week, leaving it again Saturday morning January 15th, at 7.30. The missionaries of the C.M.S. whom we met there were Mr. Clifford, with whom we stayed, and who has the crushing work of secretary for all our Missions in Bengal and the North-West Provinces; Dr. Baumann, whose duties are multifarious, and embrace the chief part of the Society's Hindu evangelistic work; Mr. Hall, who has lately been appointed to superintend the Native Church work in and around Calcutta; Mr. Jani Alli, who is engaged in the Society's Mohammedan work in Calcutta; and Mr. Ball and Mr. Ireland Jones, of the C.M. Divinity School.* There, I had forgotten the ladies!—Miss Neele, whom we met at our Calcutta Girls' Boarding School, but who also has charge of the Agarpara Orphanage, and who after the longest period of service of any of the Society's missionaries in Calcutta, over twenty years, is doing, I believe, as much work as any; and Miss Sampson, also at the Girls' Boarding School. And I must not leave out Mr. Harington, Vicar of the Old Church—the C.M.S. English church in Calcutta—who is doing very real missionary work among the large and terribly neglected East Indian population contained in the parish.

Now to the work. To begin with Dr. Baumann's—perhaps the largest division of all,—on the Sunday evening we joined at his house in a little monthly gathering he has of the English-speaking boys of the Christian Boys' Boarding School, which is one of his charges. There were twenty of them present. Father and I both spoke a few words to those present, and the gathering concluded with prayer. The school itself we visited next day—over sixty boarders accommodated, and some non-Christians also come in as day-scholars.

Then on the same compound we saw one of God's triumphs in this dark land, Pandit Mohun Lall Vidyabagish, converted some little time ago, and soon after, suddenly, and, as it would seem to man, mysteriously, struck down with paralysis when his preaching of the Gospel at his native place seemed likely perhaps to produce wonderful results. A converted pandit is still very rare indeed. Though for the present at least confined to his bed, he is not without great influence there, by his joyful Christian life and walk with God, which appears, too, in his face, by his writings, and by his intercourse with the learned men, his old associates, who come and call upon him. One of these once came to Pandit Mohun Lall and asserted that a body had been formed in Calcutta who were determined that Christianity should *not* be the religion of India. "And do you think your Somaj will be able to withstand Almighty God!" was the substance of the pandit's reply. The conversation which followed resulted in the man's taking a Testament and promising to read it.

From the pandit's little dwelling-place we went to the Leper Hospital. At this asylum there are some hundred inmates, Christian wards and Hindu wards both for men and women, also a Mohammedan male ward; and in a nice central position, a neat little church for the lepers to attend, where service is held daily, conducted by a catechist. There have been some happy conversions there, and on the first day of this year an old woman was baptized of something like eighty years of age. Since her baptism she has witnessed a good confession, in the face of the jeers of the heathen doctor, who asked her if there was not one of all the Hindu Pantheon who could save her. "Show me one of all the Hindu gods," she said, "who gave his life for me."

Then there were the Chamar schools. This is another of Dr. Baumann's special "children," and it has grown a big and a most useful one. It aims at a class hitherto untouched by education, the very low-caste Chamars, or "sweepers," who constitute an element in every household establishment, and others in the same kind of position. We have now eight schools, educating some two hundred of these children.

Dr. Baumann is the representative among the missionaries of the aggressive work of the Society among the Hindus. So here I will men-

* Since this was written, Mr. Clifford has come home, and Mr. Jones has taken his place as Secretary. Dr. Baumann has also come home.

tion, what we did not actually see, the preaching twice a week at a little "chapel" near his house—Amherst Street Chapel—which stands just on the roadside, so that even without entering the building people can hear the Gospel preached by just standing still on the pathway.

On Thursday morning, January 13th, we attended Holy Communion at Trinity Church, the C.M. Native Christian Church in Calcutta. It was the occasion of the first meeting of the newly-formed District Church Council for Calcutta and its out-stations. Mr. Jones gave a very nice address on the opening verses of St. John xxi.

At eleven we went to the opening of the Council, held also in the church, first looking round the church compound, where some 200 Christians live, the rents forming an endowment for the church. Mr. Hall is chairman of the council, and their day's work proved a long one. However, we only stayed a short time. After an address had been read, several of the delegates spoke in Bengali, chiefly, I believe, on the trials and the dark side of things in the district. Father's reply touched on points in the address, and then, as to the trials, he reminded them of the 7,000 knees which, unknown to Elijah, had not bowed to Baal.

After tiffin, Miss Highton, of the C.E. Zenana Society, took us a little tour. The first house we visited was that of a member of the Brahmo-Somaj, and they are not nearly so particular as the Hindus as to zenana exclusion. Here the Babu and his wife, and a friend of hers, came together into the reception-room where we sat, and we had some conversation. The second house was that of a real pukka Hindu, outwardly at any rate, though his brother is a Christian. Here we found two married daughters and one unmarried actually seated with one of the other Zenana ladies; the lesson just over. There were also two schools Miss Highton showed us. I only saw one, but that a splendid-sized one, 105 present; and while I talked to them she took Father on to the other.

The Sunday services at the Old Church on the day we arrived were first Mr. Jani Alli's weekly Urdu service, followed by Holy Communion, in which Father and Mr. Clifford joined them; and then morning and evening English services, at which these two preached. Father's Sunday afternoon work was an address to zenana workers. I was privileged to speak to the children of the Old Church Sunday-school.

The functions of the C.M.S. Calcutta Corresponding Committee are exercised at present right up to Agra and Meerut, and one Bishop has the administration of 400,000 or more square miles, with a total population of 120,000,000; though of course the latter does not go for much in one way, as only a few are Christians. There *is* need out here; only a tiny sprinkling of Christians as yet among over 120,000,000 people in this diocese. I have been asking to myself, "Wherefore these long letters?" I do trust as they are being made public they will be more than just interesting. May God speak to our hearts about His needs!

The Mohammedan work, and our morning with Mr. Jani Alli, brought a change of scene, though not as far as the up-hill character of this work is concerned. We found Mr. Jani Alli awaiting us. Close to the ex-King of Oude's palace he has a newly formed school; started only last September, and with a present staff of one Mohammedan and two Christian masters. The boys are all Mohammedans. About forty of the fifty-one on the rolls were present, including a son of the ex-king.

We then went to Jani Alli's own house, splendidly situated in a Mohammedan quarter, with mosques all round. Here he has some Mohammedan converts living with him in a little bachelor household, recalling his own former experience with Noble at Masulipatam.

Now to Mr. Ball. On Thursday evening Mr. Ball had arranged a very interesting gathering of leading Native Christians at his house. He has given me a list of those present, twenty in number, adding that several others had been asked who were unable to be present, and also that all but five were converts. Among the number were five or six M.A.'s two B.L.'s, one M.D.; three High Court pleaders, one of them the editor of an English paper, the *Indian Christian Herald*; eleven ordained ministers, connected, most of them, if not all, with some missionary society or other; three schoolmasters, and one doctor. And very warmly were the points taken up which Father put forward for discussion.

On our last morning (i.e. Friday) we had a very nice number present at Holy Communion in the Old Church, of missionaries and workers of the two societies, C.M.S. and C.E.Z.M.S.

Am I to speak now of *prayer*? It would be almost hard to know what not to put in. Let it be for all the work.



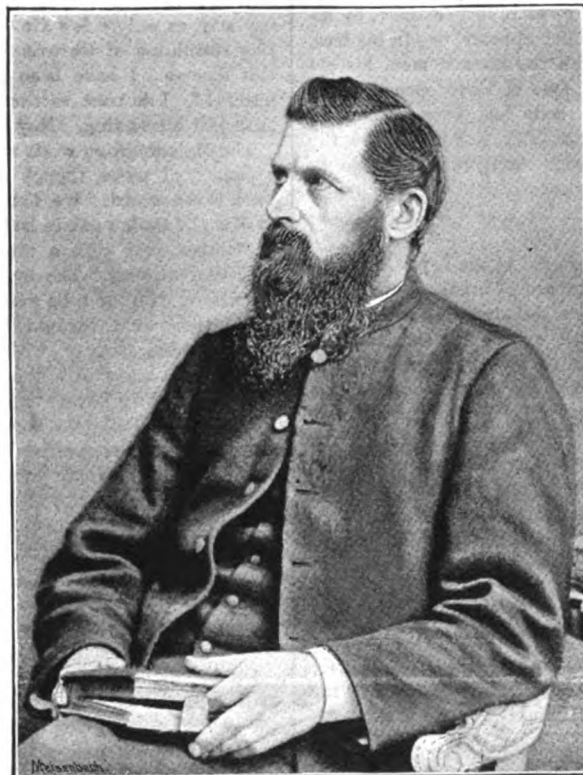
THE REV. TING SING-KI OF NING TAIK, FUH-KIEN MISSION, AND FAMILY.
(From a Photograph by the Rev. J. Martin, Fuh-Chow.)

OUR FUH-KIEN BRETHREN.



OT all of them: only two; but two of the oldest, to whose faithfulness and zeal the Fuh-Kien Mission owes much for its past and present success.

The Rev. J. R. Wolfe joined the Society just thirty years ago, having been previously engaged under the Society for English Church Missions to Roman Catholics. After passing through the usual course at the Society's Islington College he was ordained Deacon by the then Bishop of London in 1861. The same year he proceeded to China, where, in 1863, he was admitted to priest's orders by the Bishop of Victoria (Dr. Alford). He has been the chief instrument in the remarkable ingathering of the last eighteen or twenty years in the Fuh-Kien Province. It was he who established the first outstations



THE REV. J. R. WOLFE OF FUH-CHOW.

in 1864-66, which have since increased to over 100, with nearly 6,000 Native converts. Besides his pastoral, superintending, and evangelistic work, he has completed important translations in the Fuh-Chow colloquial for the use of the Native Church.

The Rev. Ting Sing-Ki is the pastor for the Ning-Taik district of the Fuh-Kien Province. He was baptized in 1867, having previously followed the profession of an artist, and was appointed to work as catechist under the C.M.S. He was ordained Deacon in 1876 and priest in 1880 by Bishop Burdon, of Victoria. Since his ordination in 1880 he has faithfully laboured at Ning-Taik.

Mrs. Ting Sing-ki is on our left of the table nursing the baby. Behind her is the betrothed of their eldest son. The two sitting on our left are their eldest daughters. The rest are the junior branches of the family.

THE ANMALGA.

OUR readers will remember a picture which appeared in the GLEANER for February, 1886, drawn from a sketch by Mr. J. B. McCullagh, of Aiyansh, on the Nass River, in British Columbia, of an Indian medicine man performing his incantations over a sick native. The illustration on this page, also from a drawing by Mr. McCullagh, shows another phase of the Indian sorcerer's craft, that which follows when the preliminary treatment represented in the former picture has failed. Mr. McCullagh writes:—

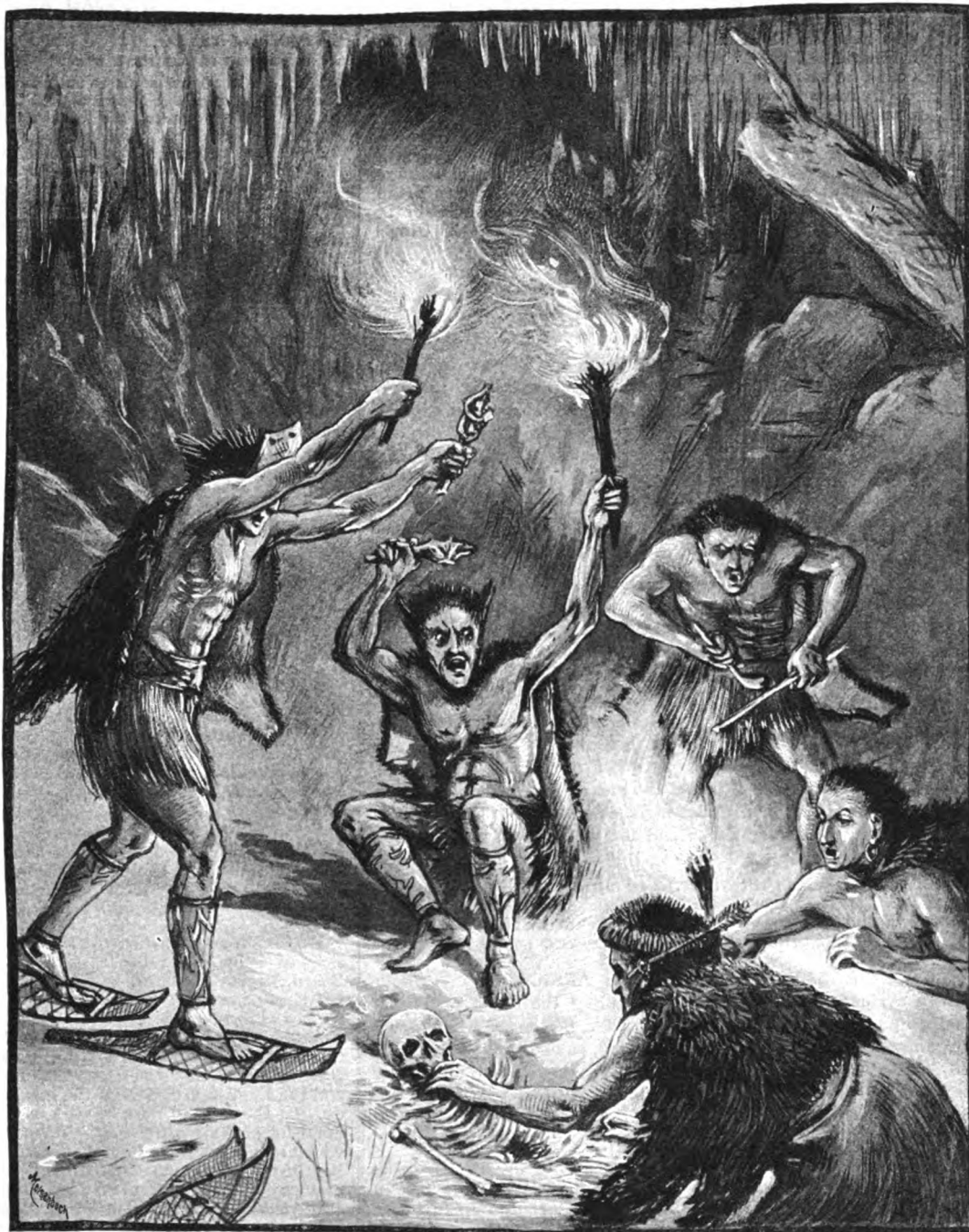
The accompanying sketch represents a party of Indian medicine men engaged in the last and grand resource of their profession in effecting a cure.

If the case of sickness prove obdurate, a medical consultation is held after a few days, at which it is demonstrated that one of the doctors has inadvertently swallowed the sick man's soul at dinner! The suspected gourmand is forthwith led into the house, attended by his brother doctors, who make him stand over the patient while they set about producing the effect necessary for the recovery of the lost object. One practitioner with his fingers sounds the depths of the greedy brother's throat, another kneads him with his knuckles about the region of the stomach, while a third seconds their efforts by thumping him soundly on the back. Should this not succeed, another doctor is compelled to disgorge, and yet another, until the whole school has been inquired of. Should the patient still continue in a critical condition, a more extensive search must be made.

It is now the Min-alaid or chief doctor's turn—the lost soul is in his box! A party of doctors therefore call upon him at his house, and request him to produce his alaid box. He accordingly spreads a new bark mat upon the floor, takes his box, and arranges the contents thereof upon the mat. This done, his subordinates take him and hold him up by the heels, with his head in a hole in the floor where it (his head) is washed and rubbed, after which he is allowed to resume an upright position; and any water remaining from the ablution is taken and poured upon the sick man's head.

Should the man continue sick after this operation his soul must be sought elsewhere, it was evidently not in the Min-alaid's box.

The only place where it *can be* now is in the Anmalga—the Min-alaid's dead predecessor. When that chief died his flesh was consumed over a slow fire, and his bones carefully laid under some sticks in an out of the way locality. To this place the medicine men now prepare to



THE INDIANS OF BRITISH COLUMBIA: THE ANMALGA.

(From a Sketch by Mr. J. B. McCullagh, C.M.S. Missionary at Aiyansh, Nass River.)

set out, and all the people are warned to sit silently by their firesides. But before leaving, the doctors make a decoction of some kind, which they pour out at the four corners of the village to keep away the evil spirits during their absence.

The medicine men now reach the Anmalga, scrape away the snow and sticks, lay bare the dead man's bones and prepare to call out the lost soul from its hiding-place. One man crawls in among the bones with his eyes closed (it is only with closed eyes that they can see a soul), and hand outstretched ready to seize it. Another member of the party offers a sacrifice to the departed chief, by pouring some enticing fish oil on a heated poker. And no sooner do the other medicine men inhale the savoury odour, than they begin to rattle and yell like—well, exactly like wild Indians. Any form of sound that comes to mind is put into a yell, and sent bounding over the snow into the ears of the superstitious groups sitting silently by their fires in the village. The chorus is He!

he-e-e! They look a weird company as the torch-light reveals them, yelling, whooping, gesticulating, and rattling around these few senseless bones. Who shall see them and not pray that it may please God to lighten their darkness?

After a time, he who is on the watch for the soul sees it sitting among the bones. He seizes it stealthily, and holds it gingerly in the hollow of his hands, and bears it back in triumph to its owner.

Formerly, when this resource failed to effect a cure, the sick man was left to die or get better how he might. But now, let us thank God, the object for which the Indians have so often vainly groped in the darkness is generally found by those who seek it, not in the medicine man's stomach, nor in the Min-alaid's box, nor yet in the Anmaga; but in the Missionary's medicine chest, whence it is produced with the Gospel assurance of God's unfailing love to fallen and degraded man.

THE MISSION FIELD.

FURTHER letters have been received from Mr. Wigram in China, where he has visited all the C.M.S. stations. His further proposed movements were mentioned last month; and before this number appears, we hope he will have crossed the Pacific and be safe in British Columbia.

Part VIII. of Mr. E. Wigram's Journals is now ready; also Part IX., containing a Supplementary Journal by his father of a portion of the Punjab tour taken alone. The nine parts complete the five months in India, and may be ordered together, price 10d., post free.

WEST AFRICA.

WE regret to say that Archdeacon and Mrs. Crowther were on board the s.s. *Senegal* when it was wrecked on the coast of Liberia, West Africa, on June 23rd. All on board were saved, but lost everything. They were attacked on landing by the Kroo natives, were robbed of what little they had been able to rescue from the ship, and only escaped being stripped naked by the timely arrival of friendly Kroomen from a neighbouring factory. Among the losses is £200 subscribed by the Bonny Christians towards their new church, which was in charge of Captain Boler, of the Royal Niger Company; also several parcels of specimen translations of Scripture, prayers, hymns, &c., in the Ibo and Idzo languages, but these can be replaced. Many letters for England were lost. Help to Archdeacon Crowther from the Mission and for the Bonny church will be valued.

AN African Branch of the Civil Service Prayer Union has been formed at Lagos, with Mr. J. A. Payne, Registrar of the Supreme Court there, as President. Mr. Payne's visit to England last year will be remembered by many. There are seventy members, all Africans.

EASTERN EQUATORIAL AFRICA.

FRESH evidence has been received regarding the death of Bishop Hannington. One of his men, Christopher Boston, a Frere Town Christian, who was stabbed and left for dead, subsequently escaped by night, and after many adventures and sufferings turned up a year afterwards at the south end of the Victoria Nyanza, whence he was sent down to the coast. His account (which is printed in full in this month's *C.M. Intelligencer*) is that the Bishop was not shot, but speared. Another account, communicated by Mr. Mackay, mentions that the Bishop had just fallen on his knees in prayer when the two guards on his right and left thrust their spears into his sides. It also appears that some of his men who were not killed are still prisoners in Busoga.

WE regret to say that Dr. Pruett has been ill with typhoid fever at Mpwapwa, but was better on May 17th, when the last mail left. The lady to whom he is engaged, Miss C. E. Hutchinson, sailed on July 7th for Africa, with Miss Caroline Fitch, and will remain at Frere Town learning Swahili and doing what work she can until their marriage can take place.

PALESTINE.

WE are sorry to say that the opposition of the Turkish Government to our Mission Schools in Palestine, so far as the education in them of Mohammedan children is concerned, has culminated in an order from Constantinople forbidding the attendance of Moslems altogether.

NORTH INDIA.

ON Trinity Sunday, Mr. P. M. Zenker, the excellent German missionary who has laboured with his sister so many years at Agra and Muttra, was admitted to deacon's orders by the Bishop of Calcutta, together with an S.P.G. Missionary. The Rev. Philip Ireland Jones preached the sermon.

PUNJAB AND SINDH.

FRUIT is being rapidly reaped in the villages of the Punjab. About the middle of May Mr. H. E. Perkins, who is now working as our honorary missionary at Amritsar, wrote:—

The Lord is adding souls to the Church. Imad-ud-din has a promising young Mussulman who knows a little Arabic—then a very simple young Sikh, who has become a Sikh (or disciple) of the Lord Jesus Christ, and will be baptized soon. I told you of the ten baptisms last Sunday here, and the nine or ten near Sourian the previous week. Sadiq writes that several presented themselves last Sunday whom he hopes to baptize at Pentecost. Miss Hanbury says one of them is "beautifully ready." Dr. Clark has just been in with an entreaty from the Lumbardar (headman) of a village near Narowal, for baptism at his own well. He is well reported of by the Narowal brethren.

And on July 3rd he further says, "More most hopeful candidates are coming in daily. It is marvellous in our eyes;" and the Rev. B. Clark mentions that fifty-one persons were baptized at Ajnala on Whit-Sunday, and two at Jandiala.

INTERESTING reports have been received from the missionaries at Sukkur, Hyderabad, and Karachi. A most useful agency has been public English lectures. Mr. Bambridge's at Karachi, and his friendly intercourse with educated Hindus, have been much appreciated. He is also president of a literary society for men of this class, which has 280 members. Four young men of this class, formerly students in the Mission-school, are, with their wives and families, under instruction for baptism. Book-shops and colportage also are vigorously worked in Sindh. In the Hyderabad district alone 12,000 books were sold during last year.

TRAVANCORE AND COCHIN.

THE total number of baptized Christians in this Mission is 18,482, besides 1,262 under instruction. Last year there were 223 adult baptisms. Bishop Speechly held visitations in most of the pastorates, confirmed 672 candidates, and ordained a Native, Mr. I. K. Joseph, to deacon's orders, at Mavelikara. The Bishop has sent home eleven interesting reports, supplied by Native pastors, showing much good pastoral and evangelistic work going on.

THE Rev. A. F. Painter's report of the Arrian Mission is one of progress in many of the hill villages. At one place where Mr. Baker was long ago rejected, twenty-five have been enrolled as catechumens, and have given up their implements of devil-worship. In the two Arrian districts, Melkavu and Mundakayam, there are 2,650 Christian adherents.

THE Misses Baker, of Travancore, are publishing a Malayalam translation of the Rev. T. Richardson's Bible and Prayer Union Notes, for a branch of that Union in the Travancore Church. The Native pastors and catechists will thus be much helped in encouraging united and systematic prayer and Bible reading among their people.

CHINA.

IN the *Chinese Recorder* for March, there is a statistical table of Missions in China, dated Dec. 31st, 1886. Thirty-seven societies are mentioned, having 919 missionaries, of whom 446 are men, 316 wives, and 157 single women. Of the men, the China Inland Mission has 92, the various Presbyterian societies (American, Canadian, Irish, Scotch, English) 93, the Methodists (English and American) 70, the Congregationalists (L.M.S. and American Board) 53, the Episcopal Missions (C.M.S., S.P.G., and American) 39. The Americans are altogether 164, and the English 230, besides the smaller Scotch and German Missions, &c. Of the single ladies, 69 are American, and 55 China Inland. The numbers of Native Christians are not given: only "communicants," which tells against the Church of England, as in several other missions baptized and communicants are the same, while in C.M.S. Missions the communicants are an inner circle. But as they stand, the chief figures are, American Presbyterian North, 4,368; English Presbyterian, 3,312; L.M.S., 3,052; C.M.S., 2,545; Methodist Episcopal North, 2,408; Basle Mission, 1,611; American Baptist North, 1,433; China Inland, 1,314; American Board, 1,235.

JAPAN.

MR. J. BATCHELOR's report of the Aino Mission is promising. Three more of this strange people were baptized last year, making a little Aino Church of four souls, who have offered, if the Society will put up a simple building for preaching, "to give the land, pay all taxes, keep the building in order, and pay for cleaning, fires and lighting."

ERRATUM.—A very curious mistake has been pointed out to us by the Rev. Arthur Elwin of Hang-chow. The fac-simile of a Chinese picture, which appeared in the *GLEANER* of January last, was taken from the cover of Dr. Duncan Main's Report for last year. On that cover there is printed underneath the picture, "Hang-chow Medical Mission." This we took to be the title of the picture; but it now appears to have been only the title of the Report, and that the picture does not represent the entrance to the Hospital, but is one of Matthew Tai's illustrations of the Parables (of which we have had several in former years), viz., of the Great Feast in Luke xiv.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBDIN.

Missionary Lesson.

Read—Rev. xix. ; 1 Thess. iv. 16—18. Learn—St. Luke xii. 2, 3 ; Rom. viii. 24, 25.

Last month we had the Queen's Jubilee. How long do you think it took to prepare for it ?

I. PREPARATION FOR JUBILEE.

Men, in close, dark shops, coining medals, dyeing flags, making coloured lamps ; carpenters putting up seats and raising poles ; soldiers polishing arms and harness ; tailors and dressmakers preparing fine clothes ; heads of offices considering how things may be best done, clerks busy writing ; railways and steamers bringing crowds of people. All hard at work, weary, long hours for days, weeks, months before.

II. THE JUBILEE.

Streets gay with flags and hangings, beautiful illuminations, carriages and soldiers, grand procession, princes from all parts of world, the Queen herself, throngs of people (carpenters, dyers, tailors, &c.) with happy faces forget toil past, rejoice in fruit of their labours. Shouts of joy, music, gladness.

There is a greater day coming, when the King of kings shall come to receive His people. See

III. PREPARATIONS FOR THE GREAT DAY.

Clergy and teachers working patiently. Missionaries leaving home, friends, relatives, suffering from climate and hardships, often discouraged. People at home denying themselves pleasures to find money to send them out, being laughed at for fanatics, and great wonder of all—the Lord Himself suffering, dying on the cross.—Heb. xii. 2 ; ii. 9, 10 ; v. 7, 8.

IV. THAT DAY.

The King shall come with armies of mighty angels and heavenly music. People from all nations shall swell His train and join the triumphal chorus (Heb. xii. 22, 23). Then all will forget the troubles and labours of the way, will rejoice that they were permitted to do even a little towards preparation, will wish they had done more.

Let us often think of that day (2nd text for repetition). Hope will strengthen our hands and make us patient.—Heb. x. 35—37 ; vi. 11, 12.

Note.—Head III. should be chiefly enlarged on by the teacher, who should be prepared to relate the story of the death of Bishop Hannington, Lieut. Shergold Smith, or some other great event of the sort, but he should not confine himself to this, but narrate smaller hardships and difficulties which, being more within the experience of the children, will influence them more than matters of life and death. All should be carefully classed as *preparation*.

Illustrations and Anecdotes.

MISSIONARY HARDSHIPS.—Mr. Williams, of New Zealand, wrote that the chiefs threatened, if he would not give them guns, to take all their pigs and potatoes elsewhere. This they did, and he says, "We had calculated greatly upon potatoes for the support of the schools ; we have been driven to the last basket frequently. We seldom see a pig. We have had to go 200 miles to the south in quest of potatoes."

Mrs. Hinderer wrote from Ibadan that one morning when her husband was absent from home she assembled the Native children as usual for prayers, and the petition "Give us this day our daily bread" came from a full heart, for there was nothing in the house she could eat. The children sat down to a hearty breakfast, but though faint with hunger she could not touch their food. While they were eating she went to the gate of the compound, and stood watching the people going by. Amongst others was a woman carrying a bunch of Indian corn on her head. She stopped, and after acknowledging Mrs. Hinderer's salutation said, as she turned away, "Can you eat our corn?" "Yes," was the reply, and the woman held out a handful, which, when roasted, made a welcome breakfast.

In some parts of North-West America, missionaries, until lately, only received their home letters and supplies once a year.

Bishop Hannington, in 1835, wrote from Central Africa : "Soon after leaving camp the rain came down in a perfect deluge, so that in a short time the ground was covered with an inch or two of water—cloth, rice, and other loads were simply soaked." "The road passes through closely-packed thorn-bushes of the worst description, under which, over which, through which you have to go. They tear your clothes and flesh ; nor in the heat of the sun do they afford any satisfactory shade." "Halted without water. How little we appreciate our comforts at home—the blessings of a wash for instance ! No water means no wash."

A GOOD EXAMPLE.—The Rev. O. Moore writes from the Grammar School, Sierra Leone : "Our Juvenile Association sent to the funds of the Sierra Leone Church Missions in March last the sum of £43 9s. 1½d."

"WHEN MY FATHER AND MOTHER FORSAKE ME, THEN THE LORD TAKETH ME UP."—Two youths at Nambapana, pupils in our schools, are candidates for and eagerly desire Baptism. One of them fell sick, and when his father, who is a devil-dancer, wished to tie some charmed strings on his limbs, he refused to allow it, and the father cursed and disowned him.—Rev. R. T. Dwebggin.

"LIFT UP YOUR EYES, AND LOOK."

IV.



E take our stand, then, upon our Watch-tower and look Back, lifting up our hearts to God in earnest prayer that He will teach us by His Holy Spirit some practical lessons for our own souls from the past history of Christian Missions. The first sowers of this century, who went forth bearing the precious seed of the Everlasting Gospel, must have gone forth *weeping*. Gross darkness covered the earth. The Heathen world was full of the abominations of cruelty. Vice, ignorance, and superstition reigned supreme, and over the Church at home there rested a dark cloud of apathy and indifference.

Truly it was a sight to make angels weep—a sight over which the Son of God Himself might well have shed tears of even deeper sympathy and grief than those He wept over the doomed city of Jerusalem—a sight which, as we look back upon it, must fill the heart of every true Christian with humiliation and astonishment, when we remember how long this sad state of things lasted, and how long the Church of Christ looked upon it with indifference. But, even as the darkest hour of night ushers in the coming dawn, so the darkness and deadness of the past ages have given place to the clearer light and more active Christian life of to-day ; and we thank God that our eyes now behold a widely different and vastly improved state of things.

And even while we look back over the past with a feeling of sorrow at its lost opportunities, we may derive from it much encouragement to greater zeal and activity in the present. And the encouragement lies in this—that God has so richly blessed our poor and unworthy efforts in days gone by. Wherever the good seed of the kingdom has been sown in faith and watered with prayer it has not failed to bring forth fruit to the glory of God ; and our retrospect of the past may well encourage us to go on applying to the dry bones of Heathenism and Mohammedanism the twofold remedy which Ezekiel was bidden to make use of : "Prophesy upon these dry bones, and say unto them, Hear the word of the Lord" ; and then, "Prophecy unto the wind and say, Come from the four winds, O breath, and breathe upon these slain, that they may live."

These are the divinely appointed means to evangelise the world ; and what the Church of Christ needs to-day—what we all individually need—is to be roused to greater diligence and earnestness in applying the means, which the mercy and love of God have placed within our reach, viz., the preaching of the Gospel, and prayer without ceasing, for an abundant outpouring of the Holy Spirit on every department of missionary work.

EDWARD D. STEAD.

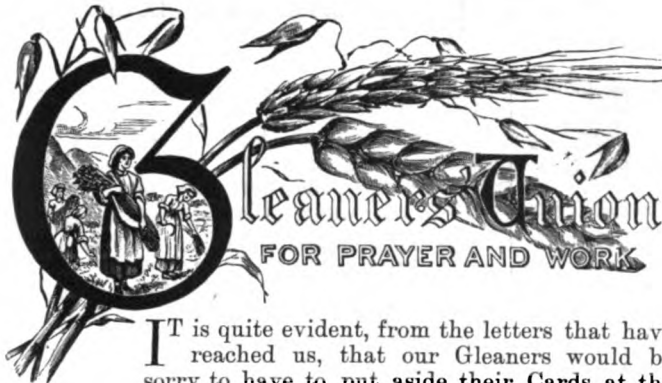
A USE FOR C.M.S. MAGAZINES.

WE commend the following suggestion which has been sent to us to the consideration of GLEANERS and other readers of the C.M.S. magazines :—

DEAR SIR,—When travelling last August in the English Lake District, I spent a wet Sunday evening in an hotel where there was only one small sitting-room, into which all the visitors were crowded. The usual scant and uninteresting supply of hotel sitting-room literature was on the table, also twelve numbers of a magazine treating of home mission work. These were gladly taken advantage of, as indeed any book of a tolerably "Sunday" nature would have been, for people so often find it very hard to know how to spend Sunday at an hotel. My suggestion is that "Gleaners" or others should make use of their old C.M.S. magazines by supplying the hotels. I think hotel-keepers would not object, and feel sure that many persons would in this way have missionary work brought under their notice who would not perhaps read missionary magazines under ordinary circumstances. We all know that to read and know about missions *must* lead to being interested in them. If any system of supplying the hotels with missionary literature could be adopted, it would cost little, and might be a labour of love to some isolated "Gleaners."—Yours faithfully,

DUBLIN, June 29th, 1887.

E. G. D.



IT is quite evident, from the letters that have reached us, that our Gleaners would be sorry to have to put aside their Cards at the end of the year and take new ones. They like their Cards, not merely because they are pretty and so forth, but because in many cases there are sacred associations attached to them. They received them as the outward and visible token of a real step forward in devotion to the Master and in work for Him; and they signed their names on the back with solemn prayer and fresh dedication. To reduce such a Card to the level of a mere annual text-card would seem to them altogether a mistake. In some cases, moreover, the Cards are well framed. We saw one lately hanging in a prominent position in an undergraduate's room at Cambridge, handsomely framed, with a large mount; and the largest of all the branches of the Union (St. James', Holloway), has its Members' Cards framed in cork, with glass back and front, so that both sides of the Card may be seen. We have therefore, after full consideration, determined not to renew the Cards at all.

The question then arises, how is membership to be kept up? There ought to be *something* to bring each member into communication with us once a year. We propose therefore to issue to every member, in December each year, in addition, a smaller Text-Card for the ensuing year, with a prayer, &c., upon it; and also the yearly Manual. Next December these will be sent to all Gleaners, without their application; and with them we shall send a form to be returned, along with one penny for the Text-Card and one penny for the Manual. Some members will, perhaps, not remit their pennies or return their forms. Well, even in that case they need not cease to be really Gleaners, and we shall strike no names off the roll. But we hope the great majority will assure us of their continued membership by responding.

The Special Notice in the June number, therefore, is withdrawn. We shall go on enrolling and sending out Cards of Membership throughout the year; and no notice of renewal will be needed.

We want to say something more on the subject of our remarks in the June number; but we must again defer doing so, for lack of space. Meanwhile, we give some few sentences from the numerous letters we received regarding what we there said. We ask our correspondents kindly to forgive us for printing these sentences. They were not written for publication, and indeed some of the most striking we cannot publish because the writers expressly ask us not to do so. But these, few and fragmentary as they are, will encourage many who read them, and we are sure that the writers will be willing that their words should be so used:—

My own way barred: my children going instead.

It was the desire of my life to be a missionary, from the time when I could not speak that long word quite plainly, and the wish strengthened as I imagined I saw in my enjoyment of extremes of heat and cold, and my love of picking up every language that came in my way, two "talents" otherwise almost useless, that I might dedicate to the Master's service. But the way was barred so effectually that I could only thank God that He had not given me the peril of choosing, but had so clearly marked out my path

for me. Now, perhaps, some of my children may live to go forth into His harvest field. My little girl tells me of her desire for Mission work in India, and my seven years old boy longs to go to China to save the baby-girls, and I pray that He who has put into their hearts good desires will enable them to bring the same to good effect. But for those who must "sit still in the house" is it too much to hope that it will be: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff, they shall part alike"? Perhaps we can scarcely tell. But though we may not do some great thing, yet in the lesser duties which He puts in our way we may do that for which our Father sees us to be most fitted. In the heart of a great city, and even in the unfrequented paths of a country parish, we may see the print of our Lord's footstep, and try to set our feet therein. Then, if only at last we shall wake up in His likeness and satisfied with it, we shall quarrel with none of the steps, neither with the amount nor with the quality of the work which He has given us to do for Him in our journey to that Land where His servants shall serve Him perfectly and for ever.

My Saviour's hand on the latch.

I have often felt inclined to take up my pen to write to you, but have not yielded, thinking that you must have so many letters to fill up your valuable time with reading. But when I read those words that were addressed to "Gleaners" in the June number of the Magazine, I felt I should like to add my testimony to that of many more who, I am sure, must have derived some benefit from them. It is my dearest wish, and I may say my dearest hope, one day to offer myself to the Society for active work, and it sometimes is very hard to wait patiently. I am the eldest daughter of a large family, and my work at home is a great means of enabling us to keep together. Clearly I see that what my Master would have me do at present is, "stay at home and work hard." The door to the Mission field is shut against me at present, but my Saviour's hand is on the latch, and when He opens it I will come. I am meanwhile doing what I can for the cause. I am the secretary of a children's branch in this place. Last year I had a sale of work in my own schoolroom. My missionary box stands on a shelf close by me now, and I rejoice in the privilege of being a "Gleaner." Perhaps God will accept this little service I can render Him now, and will use me in a higher work by-and-by.

Preparing the canvas for the Great Painter.

I would just send in a note of thanks for the four things that have been put to "Gleaners" of June. Having myself a great desire to be a missionary, and taking a great interest in all missionary work, I have felt it so helpful to be reminded as has been done that even though the desire is the Spirit's work, yet "God's Providence may close the door," and when He sees fit He will be sure to open it. Again, it is one of the hardest things to realise that "daily domestic drudgery," or even the daily duties and calls which seem to preclude one from work which would be more to one's liking, are just as much work, and missionary work too, for Christ; but I think the best thought of all is that all this lowly work is a preparation for higher service, that it is the preparing of the surface of the canvas as it were, for the great design to be traced out by the master hand of the Great Painter. I always look forward so much to reading every fresh GLEANER as it comes out, because there is so much in every line of it: even the text on the front page requires a lifetime of realisation, and Miss Nugent's Bible Readings are splendid.

Too old.

I feel I must not withhold my mite, for as I read your lines God seemed to answer my thoughts, that I had had about a week before, through you, and I beg to thank you for your sympathising words. I know I could not be a missionary, as I am advanced in years.

Present and Future.

I find the words to "Gleaners" in the June number very helpful. For some years I have had a great desire to go out as a missionary, though at present the way does not appear open for me to do so. I do trust that God is preparing me now for whatever He shall see fit to give me to do in the future.

Tending the Sick—Lying still.

From a Daughter tending a Sick Mother.—I should like to thank you for the very helpful words with which the G. U. page opens this month, specially paragraphs (2) and (3). "Perhaps it is to tend a sick mother. Perhaps it is to lie still." What words could have been written which fitted the cases of at least two of your "Gleaners" more exactly? "Meanwhile, 'Tarry thou the Lord's leisure.'" That is just what our beloved sufferer, after nearly six weeks of weariness and weakness, finds it so hard to do.—[That suffering "Gleaner" has since been called to her rest.]

I will do that "something."

The few words to the "Gleaners" in the June number have been a great help to me. O sir, I do want to help to lighten the darkness of the heathen world. I am only sixteen years old, and I am only learning as yet. I have left school. I work in a room with about fifteen more girls. I tell them, when I can get them to listen, about Mission work and about the GLEANERS' UNION. I do long to be doing more for Christ. I am not content to receive to the full the good news of the Gospel and keep it to myself. There is work to be done at home and in the workshop; but my heart longs for my heathen sisters in India and elsewhere, what noble examples they set us when they are converted, how patient they are in times of persecution. I pray that I may become more worthy of the name of Christian. When I get older, I do pray that I may be a missionary. Your words seemed to me to be written especially for me. "God gives all His children something to do, and He wants that done and not something else." I will, by the help of God, do that *something*. The GLEANERS' UNION has indeed been a source of spiritual blessing to me.

On June 30th the first year expired since the announcement of the formation of the Gleaners' Union. In that year we have registered by name 6,717 members; but as 6,000 were enrolled before May 1st, the number joining in the two months of May and June was small comparatively. We now ask the many thousands of our readers, clerical and lay, male and female, old and young, rich and poor, at home and abroad, who have not joined, to consider whether they may not help themselves and help others by enrolling their names. Very many can testify, as the letters we have printed show, that the UNION has been used of God to be a real spiritual help to themselves; and very many have been encouraged to fresh efforts in the service of Christ.

Any one can become a Gleaner by sending name and address to the Editor, with one penny for the card. Forms of application and prospectuses, for distribution, will be gladly sent to any friend.

Many of our Gleaners will this month be scattering—some are already scattered—over England, over the British Isles, over Europe, for rest and recreation. We heartily wish them every blessing in their holiday time. We hope that as tourists and travellers and sojourners they will not forget the great Missionary Cause to which they are linked by their membership in the Union. Prayer and effort need not be relaxed, and many opportunities may arise of telling what the Lord has done and is doing in the Heathen and Mohammedan world.

One of our missionary brethren in India writes asking to be enrolled, but thinks we ought to reckon all missionaries as "Gleaners," and not wait for them to apply, because all are really "gleaning," and because they cannot easily get English postage-stamps to remit. Now, one thing is quite certain, and that is that we will not enrol any one in the Gleaners' Union except at his or her express desire. It is essential that every member should be a voluntary member. But we would gladly forego the penny fee in the case of missionaries, were it not for the fact that Native Christians and others abroad are joining, and we ought not to be invidious; and if we admitted them all free, we believe they would value the Union less.

We have several foreign and other letters waiting their turn for insertion.

We hope to fix the Gleaners' Annual Meeting for Nov. 1st.

How the Work is Done.

"Where hast thou gleaned to-day?"

From a *Young Man*.—Could you favour me with some application forms? "Where hast thou gleaned to-day?" is ringing in my ears, therefore I must be about "my Father's business." I can get many praying Christians here to join us. All along I have used the Cycle of Prayer on the Sheet Almanack, but have never felt the bond so real and responsible until this morning, when I signed my card before the Lord. Truly the UNION brings us right into the glorious daily labours of our missionaries; it keeps us closer to the side of Jesus, and makes the precious reality more distinct than "we are members one of another." Two of my friends here are reading for college, intending to give their lives to the foreign work.

"Watching" unto prayer.

I have a plan to prevent my forgetting to pray for special things. When, in reading the *Gleaner*, I come to anything that suggests prayer, or to a special request for it, I make a mark in the margin, and write against it the day of the month on which that Mission or missionary was prayed for in accordance with the Cycle; then each day I can look down the margins and read whatever is marked for that day, and am reminded of the special needs of that Mission, which I then add to the more general ones in my prayer for it. I find my little Manual most useful. I think I nearly know it by heart now, and am looking out eagerly for the Annual Report.

Circulating the "Gleaner."

From a *Local Secretary*.—For some years past I have circulated the *C.M. Gleaner* as a part of my work as secretary to our association. I send out twenty-nine copies monthly this year. Orders are called for by two young ladies in December, and they take them out regularly every month, the 1s. being always paid beforehand, and our Gleaners are off early to get the

start of other periodicals. One or two of those to whom we used to send them to now get them from their booksellers, which is just what we wish all would care to do. I just mention our plan in case you might like to suggest it to others. There are always young ladies who want a walk for health; if some one "Shut in" undertakes to put the names on the books, and send them to them, that they may take them round to those who have not time or interest to get them for themselves. I send in this way to one of God's "Shut in" ones, who is a member of the GLEANERS' UNION. I will send it in her own words. Perhaps other "Shut in" ones will try her plan, and the *Gleaners* may be passed on and passed on again:—

"This year I am sending one to the Cabmen's Rest, one goes to a country railway station where many trains come and go, and people have to change and wait, one goes to Canada, and my own number goes to a friend in Ireland, who posts it later to my cousin in London, she sends it to her mother in the country, who passes it on finally to some old women in the almshouses. It is just a simple sowing the seed by the wayside."

BIBLE READINGS FOR GLEANERS.

No. VIII. (Ps. lxxii., continued.)

IT is no selfish search, this, of finding what the gains are of the Kingship of Jesus to us personally; for nothing inspires hands and lips so much as to have them in our own lives.

After Peace and Power, another result is—

III. Continual Prayer (ver. 15). It is only those who are under the rule of the Lord Jesus who can understand how to "pray without ceasing." It is being in His constant Presence which makes it possible. We begin, then, to see that His prayer was not only at stated times, but that His very life was prayer; that He could no more live without breathing out everything to His Father, than you could live in silence with your "special sister," or "brother-pair," or husband or wife. Seven times we are given the very words Jesus used in prayer. Do trace them out, and see how many are intercessory prayers. We need to rise to this privilege of intercessory prayer far, far more than we do. If we were living in the constant presence of the Lord Jesus, with our wills so surrendered to Him, we might "ask what we will, and it should be done unto us." And there is not a missionary anywhere but would feel the blessing. Oh, how many lonely, isolated missionaries would be cheered by the answers! We little realise how greatly they need our prayer, increasingly, as the deadening, lowering atmosphere of heathenism presses on them, and the disappointment of seeing small results weighs them down. This prayer is a real, positive ministry of its own. Our invalid "Gleaners" little know the power they can be! But unless Jesus is our King, and we are breathing His life, it can only be a dry duty, almost a drudgery; but with Him it is the very joy of our lives, and every appeal for prayer in the *Gleaner's* pages would instinctively be acted on. For the missionaries' sakes, then, grasp at the Kingship of Jesus for this blessed result of continual prayer.

IV. Daily Praise (ver. 15). Yes, of course! Continual prayer must necessarily result in praise. Your *Gleaner* will become a book of praise to you indeed, as you follow His triumphs. When we have any one intensely dear to us, all their triumphs and successes are personal joys. Do we know Jesus well enough to be personally delighted when His Name gets some new glory? The praise of the Lord Jesus is shown to us as well as His prayer. The first recorded is in Matt. xi. 25. Is His joy over the "babes" your joy too?

V. Universal Plenty (ver. 16). This is a lovely verse, full of harvest and beauty and satisfying! Corn and fruit, Lebanon and grass: every kind of beautiful growth; corn for absolute need, fruit for enjoyment. Is your life anything like this? Is it a *satisfied* life? It is always the satisfied ones who overflow to others. Starved souls are not good missionaries! But you need not be a starved soul when in your Father's house there is "bread enough, and to spare." Quite enough to give away to the poor outsiders. It was after a feast that they were able to "send portions" to them for whom nothing was prepared (Neh. viii. 10). If ever you think that spiritual joy and satisfying is a selfish thing, read that verse! Their own feast was their very power to give away! And when you are being feasted by the Lord, use it *at once*; pass on the portions. And when some new joy in Him comes, write it on at once to some one else—a missionary, if you can.

There is satisfying where Jesus is the absolute Sovereign! "Corn" everywhere, even on the top of the mountains, the places we look on as barren: and "fruit" also; for He does not only give the necessities of spiritual life to His surrendered children, but the luxuries of spiritual life, peace and overflowing fulness. Making David king was a time of feasting. Read I Chron. xii. 40.

Is your heart His kingdom? Are these results yours?

Then blessed be His glorious Name for ever and ever!

SOPHIA M. A. C. NUGENT.

Monthly Gleaner Examination.

Questions on July Gleaner.

1. South India Missions: In what respects is the progress of C.M.S. work during the last fifty years chiefly apparent in these Missions?
2. Give illustrations of heathen credulity and creature-worship from North India and Japan.
3. From which Missions are there allusions in this number to the fewness of labourers compared to the vastness of the work?
4. Baptisms, confirmations, and ordinations are frequently mentioned in this number. Notice them briefly.
5. Mention eight friends and workers at home and abroad lately removed by death.
6. Give two illustrations of the breaking down of caste-bigotry and idolatry in India.

Texts for Bible-Searchers.

SUBJECT VIII.—THE CHANGE EFFECTED IN THE CONDITION OF THE HEATHEN THROUGH THE RECEPTION OF THE GOSPEL.

Refs.

1. The entrance of Thy words giveth light
2. Now are ye light in the Lord
3. You, that were sometime alienated . . . hath He reconciled
4. The Gentiles . . . hath attained to righteousness
5. In Christ . . . a new creature
6. Fellow citizens with the saints

ERRATUM.—In May number, fourth text, for "his," read "the."

Answers to Correspondents.

J. M. K.—We do not think a daily Bible Reading in connection with the GLEANERS' UNION desirable. We do not wish to interfere with the various existing methods of daily Bible reading; but a weekly one will be begun shortly.

G. S. and No. 37.—The best way, while still engaged in a home occupation, to qualify yourself for missionary work, is to do thoroughly whatever you are doing, to study the Bible systematically, and to seek to bring souls to Christ. A knowledge of practical teaching may be useful; and of nursing, &c.; and of course of cooking and all household work. Speaking and writing any foreign language, also, is a good preparation for learning another by-and-by.

Gleaners' Union Roll Call.

"They rest from their labours."

George Harrison Spurgin, Bournemouth, No. 4,139, June 15th.
Miss Bowles, of the C.E.Z.M.S., Amritsar, Punjab, No. 3,362.
Mrs. Coombe, Worthing, No. 3,187, June 13th.
Charles Hilhouse, Hampstead, No. 1,577, June 16th.

Mr. Hilhouse was an old man, a hearty and liberal friend and supporter of the Society. He became a Gleaner with all his family.

Gifts received towards expenses of GLEANERS' UNION since last list in July:—Miss M. J. Ewer, 10s.; A Gleaner, 10s.; Mrs. C. H. Hillyer, 5s.; Mrs. H. E. Hughes, 4s. 8d.; Miss E. Armstrong, 3s. 3d.; Sums under 2s., 5s. 1d.

AT HOME.



It is not so widely known as it should be, that two of the distinguished visitors from India who came over for the Queen's Jubilee are Christians, viz., the Kanwar (Prince) Harnám Singh of Kapurthála, and his wife the Kanwarani (Princess). The Kanwar is the second son of Randhir Singh, late Rajah of Kapurthála, one of the semi-independent protected states adjoining the Punjab. Randhir Singh rendered important service to the British cause in the Mutiny of 1857. He was an earnest inquirer regarding Christianity, but was never baptized; but his son, Harnám Singh, came out boldly, and was baptized in 1873, at a serious sacrifice of his worldly interests. In 1875 he married the daughter of the Rev. Golak Nath of Jullundur, an eminent Native minister of the American Presbyterian Mission, who is an excellent Christian lady, and was at one time connected with the Indian Female Normal School Society.

On July 11th the C.M.S. Committee received the Kanwar and Kanwarani. The President and Mr. A. Beattie addressed them, and the Kanwar delivered a valuable written speech, reviewing most hopefully the prospects of the Gospel in India, and making some important suggestions to the Society regarding its work.

THE Church Missionary Society is losing its much-esteemed Home Secretary, the Rev. Henry Sutton, M.A., who has been appointed to the

Vicarage of Holy Trinity, Bordesley, Birmingham. Mr. Sutton was formerly an Association Secretary of the Society, and afterwards Incumbent of two Liverpool churches in succession. In 1879 he was invited by the C.M.S. Committee to come to Salisbury Square and succeed the late Rev. S. Hasell as Central or Home Secretary; and for eight years he has been the chief representative of the Society, at both public and private meetings, as well as a preacher in its behalf, in all parts of England. It would not become us to speak as we should like to do of his valuable services to the missionary cause; but many readers of the GLEANER will join us in heartiest good wishes for much blessing upon him and his work in his new sphere. We ask for special prayer that the right man may be found to succeed him.

BEFORE this number appears, the new buildings of the Church Missionaries' Children's Home at Limpsfield will (D.V.) have been publicly opened and dedicated, the day fixed being July 20th, before which we have to go to press. We hoped to have given a picture and brief account of the new Home on another page; but this is unavoidably deferred.

IT will interest our readers to hear that the Rev. James Johnson, of Lagos, received special invitations to the Jubilee Thanksgiving Service at Westminster Abbey on June 21st, and to the Queen's Garden Party at Buckingham Palace on June 29th.

AN excellent Jubilee tract by the Bishop of Ossory has been published by the C.M.S. Hibernian Auxiliary, entitled, *A Jubilate for the C.M.S.* In addition to a general review of the Society's progress, similar to Mr. Lombe's, it gives interesting particulars of the Auxiliary in Ireland. During the fifty years of the Queen's reign Ireland has given the C.M.S. £263,920. It has also furnished seventy-nine Missionaries to the Society, forty of them being graduates of Trinity College, Dublin. Among these latter have been Bishops Bowen, Russell, and Stuart; R. Maunsell, of New Zealand; McClatchie and R. W. Stewart, of China; J. H. Gray, Cuthbert, Fitzpatrick, Ball, Alexander, W. Gray, Welland, Barry, Blackett, and Hackett, of India; Bruce, of Persia; Ireland Jones, Newton, and Garrett, of Ceylon, &c. Among others may be mentioned Wolfe, Brodie, O'Neill, and O'Flaherty.

YET another Cambridge man has been accepted by the Society, the Rev. Arthur J. Birkett, B.A., of Trinity College and Ridley Hall, Curate of Christ Church, Derby.

ARRANGEMENTS are nearly complete for the despatch of the Special Winter Mission to India, for the purpose, first, of promoting spiritual life among the Native Christians, and secondly, of setting the Gospel claims before the educated English-speaking Hindus. The missionaries are to sail in October and return in April. About £1,000 has been contributed in special gifts towards the expense; but at least £600 is still required, towards which contributions will be thankfully received. We ask for very special prayer for a rich blessing on this most important effort.

Forthcoming Sales of Work.

Mrs. F. L. Cheales, Brockham Vicarage, Betchworth. Sale August 4th. Dolls much wanted. Should be sent before August 2nd. If by parcel post address as above; if by rail write in addition, "Betchworth, S.E.R., till called for."

Mrs. Gabriel, Rockcliffe Vicarage, Carlisle. Sale last week in August. Miss Buxton, Colne House, Cromer. Sale Aug. 24th. Rev. J. P. Hobson, The Vicarage, Stanstead Abbots, Herts. Sale Sept. 2nd.

Miss Mason, Albert Villa, and Mrs. Marsh, Gordano Villa, Walton, Clevedon. Sale Sept. 15th.

Topics for Thanksgiving and Prayer.

Thanksgiving for growth and expansion of the work in North India during the last fifty years (p. 85).

Prayer for all the brethren and the work in Fuh-Kien (p. 90). Prayer for the True Light to lighten the gross darkness in British Columbia (p. 91).

Prayer for Palestine; for Dr. Pruen and Mr. Mackay (p. 92); thanksgiving for news from the Punjab, Travancore, Ceylon; for deliverance of Archdeacon and Mrs. Crowther; for further help from Australia (p. 92).

Continued prayer for Mr. Wigram, and for the Gleaners' Union. Prayer for a blessing on the Special Mission to India (above).


RECEIVED:—For the C.M.S., 8s. 2d. from Kate Bell, per A. Ellen Bland, Manor House, Wanstead; for the Yoruba Mission, a Birthday Thank-offering, 2s. 6d.; 10s. from C. E. P.; a Gleaner's Thank-offering, 2s.

THE CHURCH MISSIONARY GLEANER.

SEPTEMBER, 1887.

THE C.M.S. IN 1837 AND IN 1887.

VIII.—THE PUNJAB AND SINDH.

N 1836 the Punjab, the land of the five rivers, was scarcely known, and Sindh, as a Mission field, alike with it unthought of. It was then that the apostolic Bishop Wilson, while gliding down the Sutlej, rose upon the deck of the vessel, and, looking towards this beautiful territory, exclaimed aloud, "I take possession of this land in the name of my Lord and Master, Jesus Christ." Probably the world thought him then a vain enthusiast. But it was the Head of the Church who put into his mind that almost prophetic anticipation of a victory for Him, which we have lived to see in the course of being largely realised. Not until after the second Sikh War, 1848-1849, did the entire province fall into English hands. It has been "conspicuous for two things—the most successful Government, and the most open acknowledgment of Christian duty." The rulers of the Punjab, and the leading military and civil officers, have been Christian men of a high type. Almost, if not actually, every Mission station has been founded by them, and largely aided by their money and their influence; and at this day, from Simla and Kotgur, up along the slopes of the Himalayas to Peshawar, the gate of Central Asia, and then along the Indus, and across it, under the Sulimani Range down to Dera Ghazi Khan, a long line of frontier stations guards the Province for God and His Christ; while to the north-west Kashmir is occupied at Srinagar, and to the east and south-east Quetta in Beluchistan, and a line of stations extending over some 600 miles of country, from Sukkur *via* Hyderabad to Karachi at the mouths of the Indus, are fast becoming centres of blessing to the souls for whom Jesus died, and each one of whom has ever had a claim upon the Christian Church for "the testimony to be born in its own times," that "God our Saviour willeth all men to be saved," and that "the Man Christ Jesus gave Himself a ransom for all" (1 Tim. ii.).

Yet, strange to say, the Punjabis, and the Kashmiris, and the Beluchis and Sindhis were all unthought of when Queen Victoria's fifty years of happy reign began. Sometimes discovery, as in the case of Eastern Equatorial Africa; sometimes conquest, and annexation of territory, forced upon an unwilling government, opens the door. It was so with this land. Then God's time came, and "a dispensation of grace" was given to the Churches toward these races. Some military and civil officers commenced the work. At Simla they planned it; at Kotgur, near at hand, they began it, subscribing some £1,500 for the purpose, and one of them—Mr. Gorton—left to the Mission £2,200 more, as an endowment for it. Colonel Martin began the work similarly at Peshawar, and Major Reynell Taylor in the Derajat. Amritsar was set on foot by the Lawrences and Sir R. Montgomery. The Church Missionary Society was challenged in these cases and in each other case to take up the work. God gave them the men. Fitzpatrick, the two Clarks (of whom Robert Clark survives and yet labours on, the chief of the missionaries), Pfander, French (now Bishop of Lahore), Knott, and Gordon, and a multitude more. The American missionaries, already working there before them, not only welcomed them, but invited their help; and we believe we are right in saying that a general spirit of brotherly unanimity and hearty co-operation prevails among the whole missionary body.

Amritsar, the sacred centre of the Sikh religion; Lahore, the old Mohammedan and Sikh capital; Multan, the key, as

it used to be called, of the Punjab and of India; are all centres of important missionary enterprise. All this has been done, and much more, in the last forty years. The value of the work is readily gauged by Lord Lawrence's memorable words: "I believe, notwithstanding all that the English people have done to benefit India, the missionaries have done more than all agencies combined." This is the work, under God's good hand, of more than seventy men (exclusive of the female element), thirty of whom are still connected with the country.

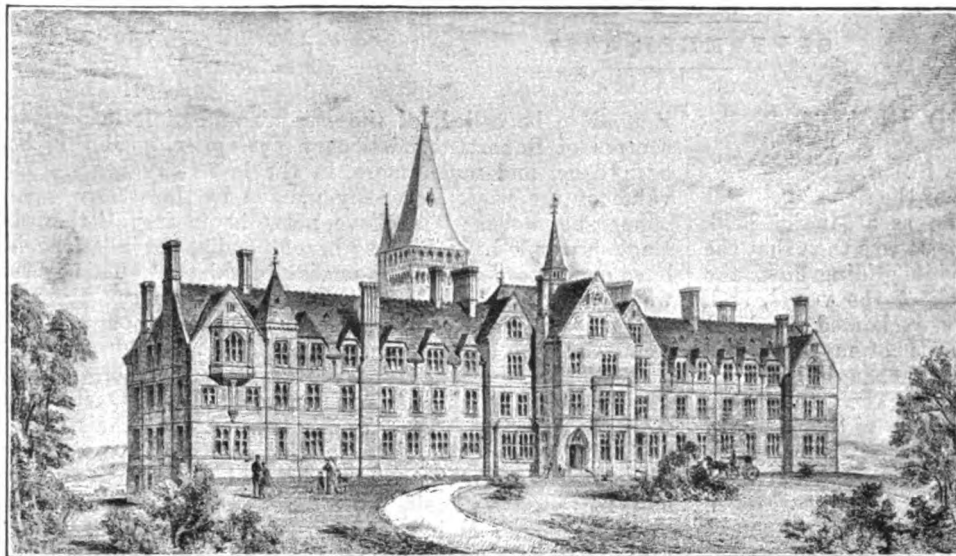
Sindh was commenced in 1850 at the instance of Colonels Preedy and Hughes, and its frontier outpost at Quetta only taken up in 1886 by Dr. S. W. Sutton, a medical missionary with Mr. Shirt, when it pleased God quietly to summon him home. Karachi, a vast centre of population and commerce and language and religion, affords an immense scope for work. Hindus, Mohammedans, Sikhs, Jews, Arabs, Parsees, Africans, English, are all met with here. This Mission, begun and fostered for many a long year by the singularly gentle love of Mr. Sheldon, is being now pushed forward and consolidated by Mr. Bambridge and others, and enjoys the fostering care and kindly liberality of the leading English civilians and military men. Hyderabad, the ancient capital of Sindh, and Sukkur, the head-quarters of the North Sindh Itinerancy, are both also large and important centres of work.

The whole vast territory has been consolidated into the Diocese of Lahore, of which Dr. French is the first Bishop, who, when the mutineers were rushing down upon the gates of Agra, refused to enter unless his Christian flock were admitted with him. The Punjab, Kashmir, the Derajat, Sindh, &c., are the component parts of this huge charge.

A Native Church Council is gradually naturalising Christian teaching and government among the peoples, welding the Christians together in the bonds of Christ, and preparing the way for a purely Native Church. Distinguished men like the Rev. Imad-ud-din, D.D., once a fanatical Mohammedan, and the Rev. Imam Shah, with others, are already a power in the Church. In Sindh a Church Missionary Union has found its place at Karachi among Europeans.

Would that space would let our garrulous pen run on and tell of men of piety and power, and their deeds of love and faith, and, better still, of the marvellous grace of God in forcing them. Mr. Imad-ud-din was right: "Brethren, if God has chosen any amongst us to endeavour to lay the foundations of a Native Church in this land it is His mercy. Let only Christ live in us, and *it will be done*." E. L.

NOTE.—Letters and reports have been lately received from the Punjab, which call for much thankfulness to God. They are full of tokens of blessing and calls for service all along the line. The Rev. R. Clark has for some time been assuring us that showers of blessing were approaching, and now they seem to be upon us. The letters are printed in full in the August *INTELLIGENCER*, and in pamphlet form, both of which may be obtained from Salisbury Square. Mr. Clark's own "Brief Review of the Mission" is very stirring. Dr. Henry Martyn Clark speaks of "unique experiences" in itinerating with Mr. Bateman, and the latter writes of the increased readiness of the people everywhere—low-castes, Hindus, Moslems alike. Mr. H. E. Perkins writes of great gatherings of converts, fifty-three baptized at Ajnala and Jandiala on Whit-Sunday, and "more coming in daily." And lastly, there is a letter from Mr. Clark, on the Central Asia and Frontier Missions, which is one of the most powerful appeals ever sent by a missionary to the Church at home. We hope to give some short extracts in the *GLEANER* soon.—E.D.



THE NEW CHURCH MISSIONARIES' CHILDREN'S HOME, LIMPSFIELD, SURREY.
Opened July 20th, 1887.

THE NEW CHILDREN'S HOME AT LIMPSFIELD.



THE opening of the Society's new Church Missionaries' Children's Home at Limpsfield, in Surrey, took place on July 20th, after the August GLEANER had gone to press. We now give a picture of the building itself, and one of a group of friends photographed in the dining-hall on the opening day.

The old Home at Highbury, which was built in 1853 with a special fund raised at the Society's Jubilee, has long been insufficient for our needs. Four years ago a house in the neighbourhood had to be rented to accommodate children for whom there was no room. It was not possible to enlarge the building on the ground occupied. Moreover, the children had to walk a mile to their playground. The Committee felt that they must move the Home into the country; but how? Although the missionary funds are rightly charged with the maintenance of the missionaries' children, those funds are never spent upon buildings of this kind. Then came Mr. and Mrs. Wigram's spontaneous gift of £10,000, followed by several others amounting to £7,000 more; and, accepting these generous contributions as tokens of the Lord's approval, the Committee went forward with confidence. A considerable sum is expected from the sale of the old buildings; but till they are actually sold, we cannot tell how nearly the proceeds will cover the balance of cost. Additional freewill offerings will, however, certainly be needed.

The new Home stands on a hill, 480 feet above the sea, in the midst of beautiful country. It is an imposing object in the landscape, and is solid and substantial, but no money has been spent on needless ornamentation. The tower seen in the picture is for the water supply. The chapel, which was a

necessity, because the parish church is not large enough to receive the children, is behind, close to the tower. It has been provided by the separate and special liberality of one lady. The building will accommodate 117 children, with the Director and his family, and the resident teachers, servants, &c.

Warm thanks are due to the architect, Mr John Norton, who not only laboured untiringly, but remitted a large portion of his professional fee, making thereby, in effect, a donation to the fund of £660. But "except the Lord build the house, they labour in vain that build it"; and we must all pray that He, for whose sake our missionaries stay out in the field while their children are sent home to be educated, will Himself dwell in the new Home.

At the opening ceremony on July 20th, a large company of friends assembled. Lady Kennaway, as the wife of the President, formally opened the building, receiving from General Hutchinson (Lay Secretary of the Society) an address, and the keys, which latter she handed to the Director, the Rev. F. V. Knox. A dedicatory service was then held in the chapel, at which Archdeacon Richardson preached, in the unavoidable absence of the Bishop of Rochester, in whose diocese the Home stands.

The group photographed in the dining-hall was arranged on the spur of the moment, so that the picture does not show many faces that ought to be in it: for instance, Mr. and Mrs. Gray, and Mr. Shepherd, and Mr. and Mrs. Knox. Moreover, the photograph itself was not very good. Still, a good many friends will be at once recognised, Sir John Kennaway, Sir Fowell Buxton, Sir Douglas Fox, Canon Hoare, General Hutchinson, Mr. G. Arbuthnot, the Rev. W. Allan, and Mr. John Norton, the architect of the Home. The four ladies seated are Lady Kennaway, Lady Fox, Mrs. Wright, and Mrs. Wigram, but the last named is invisible, and the three others scarcely recognisable. Still, our readers will be interested in the picture.



A GROUP AT THE OPENING OF THE NEW HOME, JULY 20TH, 1887.

THE BHEELS OF RAJPUTANA.



THE Bheels are a tribe of highlanders inhabiting the hill ranges of Rajputana and Central India, and numbering some 3,000,000 of souls. In 1880 the Rev. (now Bishop) E. H. Bickersteth, whose interest had been awakened in this people from the circumstance that one of his daughters was married to an English officer of a Native Bheel regiment, offered £1,000 to the Society to send out a missionary for three years to begin work among them. This offer was accepted, and shortly after the Rev. C. S. Thompson left England to set the Mission on foot. Mr. Thompson's first experiences were not encouraging. He found great difficulty in gaining access to the natives, who were timid and suspicious, and doubted whether he had come to kill them or to levy fresh taxes. Whenever he appeared they either fled to the hills or concealed themselves in their huts. But only for a time. In a short account of the Mission sent home not long ago by Mr. Thompson, he wrote—

At first the prospect seemed hopeless. But the day dawned, as sooner or later it always does. One morning a Bheel came to me and complained of disease. That was a red-letter day for the Mission. Since then the medical work has steadily grown. There have been as



GROUP OF BHEEL WOMEN. (From a Photograph by the Rev. G. Litchfield.)

many as 613 visits in one day in camp. Medicine has opened the door for the Gospel. The people have lost all their groundless fears and silly suspicions, and now look upon us as their friends.

In 1884 the Rev. G. Litchfield, formerly of the Eastern Equatorial Africa Mission, was appointed, with Mrs. Litchfield, to Kherwarra, the head-quarters of the Mission, to carry on the educational part of the work, and thus set Mr. Thompson free for itineration. Since their arrival there has been marked progress in the Mission. Last year a boarding-house and school for young men were opened, and now there are twenty-nine students, who are daily taught by a Native schoolmaster in the three R's and in Scripture truth. "The difficulty now," writes Mr. Litchfield, "is not how to induce them to come to us to be taught, but how to provide for the numbers that offer themselves." The value of the training of these young men was shown last year when Mr. Litchfield was asked to supply the Government Medical Department with two educated Bheels for the post of public vaccinator, "a post that insures regular and good pay."

Among other features of advance are the erection of buildings for a girls' school and boarding-house; towards the cost of which generous help has been given by the Bishop of Exeter, the Earl and Countess of Dufferin, and several military officers, who are or have been



GROUP OF BHEEL MEN AND YOUTHS. (From a Photograph by the Rev. G. Litchfield.)


stationed at Kherwarra. But perhaps the most encouraging event was a visit to the Mission last year of the heathen Prince of Dunderpore, who, after inspecting the young men of the boarding-school, and hearing them read portions of the Sermon on the Mount, and sing a hymn, exhorted them to "apply their minds well to what was being taught them, as it was good," and on leaving gave Mrs. Litchfield 200 rupees towards her girls' school fund.

Our pictures are from photographs sent home by Mr. Litchfield.

MR. WIGRAM'S TOUR.

Extracts from Mr. Edmund Wigram's Letters.

IX.—BENGAL: KRISHNAGAR DISTRICT.

E left Calcutta on the morning of Saturday, January 15th, for the Krishnagar district. A four hours' journey, followed by a seven miles' ride, brought us to Kapasdanga, a C.E.Z.M.S. station. Mr. Williams had come out from Bollobpur, his own station, to meet us there. After tiffin there was a gathering of Christians, and they read an address of welcome, &c. Before proceeding on our journey we looked into the church. Eight miles or so farther brought us to Bollobpur. This contains the largest Christian congregation in the district, and Mr. Williams, whose special work lately has been the superintendence of the Protestant Christians in the whole district, has his head-quarters there.

Before the regular morning service we walked round the village, where it was interesting to see how a family lives. There is the father's own house, then as each son marries a house is built for him, till there is a little assemblage of houses built round the monster beehive-looking erections in the midst of their compound, in which their grain is stored. The death of the old father often breaks up the family.

There was a good congregation and hearty singing in church. Father preached at this service, and then in the afternoon I spoke to some eighty children; Mr. Williams not only interpreting what was said, but filling in the chinks too, which is a great improvement when one is speaking as a stranger in a strange land.

After this, Father went with Mr. Clifford and Mr. Williams to a village some little distance away, called Rattanpur. I think, perhaps, what struck him most there was a party of cowherd boys, whose work in the fields prevents their going to school, but who have been taught to sing Christian lyrics, and so carry the Gospel far and wide as they sing them among their herds. The introduction of singing was one of Mr. Vaughan's great reforms, and had a wonderful effect, I believe. There is a poet in one village who cannot read or write, but who has composed some hundred hymns, which the Christians delight in, and the non-Christians too, I fancy, when they get the chance of hearing them. Especially so, Mr. Bradburn told me, when a Sahib is singing their native tunes, as he heard Mr. Hall doing once when they were taking refuge from a storm. And he said that he heard on New Year's Eve quite a little oratorio of the Life of Christ. Three boys walked about among the people singing the story to them, and a seated choir took up the chorus. Though he could not understand it, he said that in parts it was thrilling. Doesn't it sound nice! Only one must not forget there are the dark sides too: many merely nominal Christians, I am afraid; caste among Christians not yet eradicated, and sometimes exhibiting itself, I fancy even now, in most un-Christian lights.

Tuesday, January 18th.—The C.M. Krishnagar district is a portion of the Government Nadiya (Nuddea) district. We rode off on Tuesday morning for Chapra, about fourteen miles off, looking in on the way on two villages. The first I do not remember the name of, but there, in addition to our own little Christian congregation, with its church and school, the Romanists have started a strong, I suppose one must say, opposition Mission. They have their priests, their nuns, and their girls' boarding-school, the latter free, or nearly so I believe, as I was told that in hard seasons the Protestant Christians are liable to be tempted to make use of it for their daughters. The Romanists are a sad thorn in the side of the work, and use every foul means, I am afraid, to prevent the Protestants and hinder our work.

The second village we looked into contains Christians only from the very low "moochie" caste, which is so despised, and lives in a separate portion of any village. Yet as to intelligence they often surpass the generality of the community round them, and are, I think, the only class in the villages who drive a regular trade apart from agriculture. They deal in leather. They are so despised because their work brings them into contact with dead animals.

As regards the rest of the non-Christian population of the district, Mr. Williams told me something about them during a walk we had in the evening round the Christian part of Chapra. We did not go to the Hindu and Mohammedan portions of the village, but the Christian part contains 500 people. The Hindus of the district are generally brighter than the Mohammedans, who I do not think represent any high type of Mohammedanism. As to numbers, I am not sure which preponderates, but I fancy a large proportion of the converts are from the Mohammedans. Before he took the superintendence, especially of the Christian population of the district, Mr. Williams was engaged in itineration work in one of its divisions, containing 330,000 people in 600 villages. All these villages, he said, he had visited, combining with the evangelistic work the most important one of training Christian evangelists. The Mohammedans say, "Yes, we know it is only a matter of time; we shall all have to become Christians."

SANTALIA.

On January 21st we reached Baháwa, in the Santal district.

The Santal Mission is divided into five districts, under five different missionaries. The three missionaries present here, Mr. Brown, Mr. Tunbridge, and Mr. Shields, were each supported by some of the agents from their districts—Baháwa, Hiranpur, and Godda,—about twenty-five in all, and amongst them three pastors.

After breakfast on Saturday came the visit to the girls' boarding-school. I saw them in two lots under different roofs, the lower classes and the higher. Of the fifty girls, a large majority are baptized, and the rest hope to be. In a class of nine they were asked for their favourite texts, and two gave "Rejoice in the Lord alway"; two gave "God is love"; one, "Suffer little children"; one, "Let your light so shine."

Drunkness seems to be the great fault of the Santals, as of other aboriginal Indian races. It is connected religiously with their feasts. The worship is that of evil spirits. The Santals, as a rule, cut down any tree they come across, but outside their villages you may see a little grove of trees, supposed to be the haunt of the evil spirit; and at the feet of some of these trees, or on a stone, you may find a smudge of red, on which I believe they pour milk, I suppose as a propitiatory sacrifice. They also dance round the trees of these sacred groves.

We left by the evening train for Taljhari, only a few miles on.

Sunday, January 23rd.—There is a magnificent "pucka" church at Taljhari, up on the hill, and visible, like Harrow, for miles and miles. The body of the church consists of a broad nave, in which the men and women sit on opposite sides, and then unseated aisles on either side, which serve more as verandahs. It makes quite a cathedral for the district. To-morrow we shall have two of its daughter churches.

Before the 11 A.M. service, we had Holy Communion in English, which the Native pastors also attended, making about twelve of us in all. At the big service Father preached: the collection was taken at the chancel steps, members of this or that church district coming up to put into their own bag. He then stayed in church to speak a little to the agents, and then, very soon after coming down the hill to the bungalow, returned to it again to be present at the afternoon service, consisting of the Litany, and a spirited sermon from Pastor Sham on—"Blessed is the man to whom the Lord imputeth not iniquity." It was entirely without notes, and a good sermon.

Monday, January 24th.—We visited Chaundi, a Pahari village, up on the hills. Before coming to the steep ascent we were met by a little party of Pahari Christians, a dozen or so, who drew up on either side of the path with boughs of orange-red flowers, and then went on in front and led the way. The village was two miles or so from the station, and from quite close to it we got a magnificent view of the district, the Rajmahal Hills stretching away from us in range upon range, with valleys between. In the valleys dwell the Santals, while the Paharis keep to the hills.

"LIFT UP YOUR EYES, AND LOOK."

V.



UR next look shall be *Around*, on the great field of Missions, as it presents itself to our gaze to-day.

The fields are still white unto harvest; the sowers are still busily occupied in scattering the precious seed; but the reapers, thank God, are also at work; and many a faithful labourer who has borne the burden and heat of the day amid trials, dangers, and difficulties, is now coming again with joy, bringing his sheaves with him.

We are called to be sharers in the joy of the reaper. We are bidden to rejoice before the Lord according to the joy of harvest. The same mind should be in us which was also in Christ Jesus, in regard to the salvation of immortal souls. Let us endeavour, then, to share in the rejoicing of the Master Himself, in the joy of the angels of God, and in the gladness of St. Paul, as we gaze intently on the progress of the work so dear to the heart of our Redeemer.

We read that Jesus "rejoiced in spirit" when the seventy disciples returned to Him with joy, and reported that even the devils were brought into subjection by His all-prevailing name. In *this* joy we too may be sharers as we look around on the kingdoms of the world, and behold the strongholds of Satan falling on every side, and the Flag of the great Captain of our Salvation floating in triumph over the conquered fortresses.

We read, again, that "there is joy in the presence of the angels of God over one sinner that repenteth"; and we can share very fully in their joy as we hear continually of precious souls, for whom Christ died, bowing down in repentance and faith at the foot of His Cross, and turned by the power of redeeming love, and by the renewing influence of the Holy Spirit, from darkness to light, from Satan unto God.

Again, St. Paul says, "Christ is preached, and therein I do rejoice, yea, and will rejoice." Shall we not all go and do likewise? Ought not our mouths to be filled with laughter and our tongues with joy when we see that the Lord is turning again the spiritual captivity of the heathen? that the glad tidings of salvation through Christ are being proclaimed far and wide among the nations that lie in darkness? and that the Gospel is proving the power of God unto salvation to numbers of perishing souls?

Oh that every Christian heart may not only share in this threefold joy, but may also join heartily in the longing desire that, as "David the king rejoiced with great joy" when the people offered willingly for the house of God at Jerusalem, so our glorious King may rejoice with a yet greater joy as He beholds His people offering themselves, their gifts, their influence, and their prayers in rich abundance towards the building up of a great spiritual temple of living souls for the Lord of Hosts!

EDWARD D. STEAD.

[N.B.—A reader of Mr. Stead's precealing paper immediately sent him £5 for extension of C.M.S. work.—ED.]

SYMPATHY FROM TASMANIA.

To the Editor.

MY DEAR MR. EDITOR,—Last Tuesday, February 1st, the Ladies' Christian Association held their usual monthly meetings (I have been Hon. Sec. for the last year), and I spoke of the latest news from U-Ganda, which had just arrived in the *GLEANER*. The hearts of many were stirred, and a resolution was passed that I should write to the C.M.S. Committee and assure them of the prayers and sympathy of the Christian ladies in Hobart, and that they would accede to the C.M.S. request and remember Mr. Mackay, the U-Ganda converts, the heathen, and Bishop Parker in constant prayer. On the following Thursday I took a missionary meeting at the Women's Prayer Union. Many were greatly moved, and had prayer for U-Ganda before we left, and they asked me to assure the C.M.S. of their remembrance of them as they meet week by week for prayer.

Hobart, Tasmania, Feb. 4th, 1887.

M. FAGG.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBDIN.

Missionary Lesson.

Read—1 Sam. xvii. Learn—1 Cor. ii. 4, 5; 2 Cor. x. 4.

Fighting to be fair must be equal. Big boy will not fight little boy. To-day read what seems an unequal struggle.

I. THE GIANT.

Powerful man, muscular limbs, towering above all around him, clad in armour. See, too, his enormous spear, and listen to the clanking of his sword and great brass shield!

II. THE GIANT'S ENEMY.

A rosy-cheeked boy, his frame not yet firmly knit, his only armour a shepherd's coat, his weapons a sling and a few pebbles. Small wonder that Goliath disdained him!

III. THE VICTORY.

In a few moments the unequal fight is at an end, but not the expected end. The giant's corpse lying in the dust, the victorious youth carrying his spoil to lay at his king's feet. How was this? Ver. 45, 47 show the secret of David's strength. Now see another fight still going on. It, too, seems unequal.

IV. ANOTHER GIANT.

Mohammedanism "defies armies of the living God," sets up a false prophet instead of the Lord Jesus Christ, allows, and even commands men to commit sins that God forbids, is mighty, has millions of followers, many learned and clever men, splendid temples, &c. Now see—

V. THE GIANT'S ENEMY.

A missionary here and one there, speaking the foreign tongue with faltering lips, perhaps neither learned nor clever, no splendour, no rank, no position. How can they venture against so mighty an enemy? No wonder the giant despises them! [*Illustr.*—Henry Martyn amongst the Mullahs at Shiraz, with difficulty bearing their taunts, and at last snatching his translation of the Bible from their midst lest they should trample on it.]

VI. THE VICTORY.

Yet they are "bold in their God" (1 Thess. ii. 2) and the victory is sure, for God is on their side. It has begun already. First Native Indian clergyman (Abdul Maseeh) a Mohammedan, Mohammedan boys in Christian schools, &c. The time will come when the giant shall be brought low (Isa. xiv. 13—15; Dan. vii. 26, 27). Then shall his slaves be set free, they shall become the servants of Christ, and His yoke is easy (St. Matt. xi. 29).

We may help in the fight, and encourage our champions by our prayers and gifts.

Illustrations and Anecdotes.

MOHAMMEDAN CONVERTS. The Rev. J. Tunbridge writes from Hiram-pur, "The Mohammedans of this district are manifesting a spirit of inquiry. Not a few are searching after something more satisfying than their own barren creed. One most intelligent and educated man told me the other day that his prayer, day and night, to God was, that He would show him the 'true way.' He has since confessed his conviction that Christ is the Saviour. For several years we have had a solitary Mohammedan convert, but last Christmas a very dear old man of about sixty was baptized after a year's probation, and has ever since given evidence of the most simple faith in Christ. He has lost wife and children for the Saviour's sake, and suffered all kinds of trial since his baptism, but holds on and declares very humbly that so long as God gives him breath he will never deny Christ. Since then a whole family of five in the same village have followed his example, and thrown in their lot with the Lord's people."

MOHAMMEDAN SCHOLARS.—Mr. M. Browne writes from the Ellore High School, "At our prize distribution the Bishop of Madras was in the chair, and there were present the European residents and most of the leading gentlemen of the Hindu and Mohammedan community. The proceedings opened with a hymn, 'O worship the Lord, all glorious above'; after which I read the report, the substance of which was that there are upwards of 300 boys on the rolls, including 113 Mohammedans."

WHAT THE CHILDREN DID.—The Rev. N. H. Boston, when addressing a missionary meeting of English children, told them the following story: "In my country (Africa) there was a man who had to take a journey on very important business. When he got to the boat that was to take him, it was fast in the mud of the river. 'You cannot go till the tide rises,' said the captain. 'I must,' said the man; and he called to the strongest man there to bring a rope and help pull; but the ship did not move. 'You must wait,' said the captain. 'I cannot,' said the other; and he called all the men in the village to pull the rope; but the ship would not move. 'It's of no use; you must make up your mind to stay,' said the captain. 'I will not,' cried the man; and he fetched all the women, and they pulled with the men. Still the ship did not move. 'Well, you see,' said the captain, 'you can't do anything. You must stop.' 'I shall not,' said the man; and he gathered the children, and they took hold of the rope and pulled with their fathers and mothers. Slowly the ship moved in the water, and the man sailed about his business. So now, children, come and pull, and see if the ship will not move."



1. "Christian . . . began to sink in the mire."



2. "Christian . . . espied one afar off . . . The gentleman's name . . . was Mr. Worldly Wiseman."



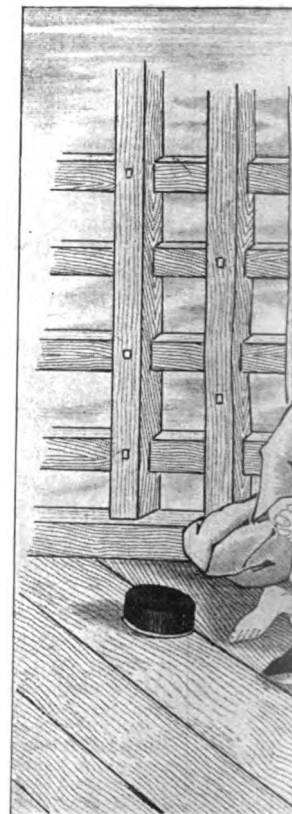
3. "Then said Evangelist, standest t



6. "As he stood weeping, three Shining Ones came to him."



7. "At the town there is a fair kept, called Vanity Fair."



8. "They took them . . . an

JAPANESE ILLUSTRATIONS OF



if this be thy condition, why
 art thou still?"



4. "There came a grave person to the gate, named Good-will."



5. "As a Christian came up with the cross, his burden . . .
 fell from off his back."



and put them 'into the cage.'"



9. "He led them both within the compass of a net."



10. "At the sight of this river, the pilgrims were much stunned."

OF THE "PILGRIM'S PROGRESS."

THE PILGRIM'S PROGRESS IN JAPANESE.



WE have recently received a copy of the *Pilgrim's Progress* in Japanese published by the Tokio Committee of the Religious Tract Society in the early part of 1886. The translation is by the Rev. W. J. White, an English Baptist missionary of considerable experience. It is a book of 332 pages, printed from metal type—not from wooden blocks, as Japanese books generally were a few years ago—and is neatly bound in cloth, with tastefully embossed covers. But if its exterior is quite European, the book itself is thoroughly Japanese. Our readers will no doubt share this opinion when they examine the *fac-similes* of some of the pictures with which it is illustrated, which will be found on pages 102 and 103. Great pains have been taken to make the translation acceptable to Japanese readers, and the fact that the first edition of 2,000 copies was nearly exhausted at the close of 1886, within a year of its publication, shows that it is likely to become, as indeed it deserves to become, a popular book with Japanese Christians.

Let us thank God for the completion of this work, and pray that our fellow-Christians who read it may derive from it that teaching, warning, encouragement, and help in the Christian life for which so many of us value our own well-worn English copies of Bunyan's *Pilgrim's Progress*.

THE MISSION FIELD.

WEST AFRICA.

ON Whit Sunday, May 29th, at Onitsha, on the Niger, Bishop Crowther admitted Mr. S. J. Smart to deacon's orders. Archdeacon Henry Johnson preached. There were 436 persons present, and 54 partook of the Lord's Supper. On Trinity Sunday, Archdeacon Johnson baptized nine adult converts, and Bishop Crowther confirmed twenty candidates.

WE are very sorry to say that the Rev. C. H. V. Gollmer has again been sent home from Lagos on account of serious illness.

EASTERN EQUATORIAL AFRICA.

ON June 24th, the new church of St. Paul, at Kisulutini (Rabai), built by the Rev. A. D. Shaw, was dedicated by Bishop Parker. Nine English missionaries and several hundred Native Christians were present. Next day 63 candidates were confirmed in it, and there were 150 communicants. Next day, Sunday, the Rev. J. Blackburn received priests' orders, and there were 103 communicants. Next day, Monday, June 27th, Bishop Parker started with Mr. Blackburn for Mamboia, by an entirely new route through a yet unknown country.

THE mail from East Africa received on August 1st, brought letters from U-Ganda to March 14th, an unlooked for and most welcome arrival. Mr. Mackay's fullest letter was to Mr. Ashe, and as Mr. Ashe left England a day or two afterwards for Africa, and took that letter with him to read properly on the long journey from London to Brindisi, we must await its return. But the U-Ganda news is given shortly in the letter from Mr. Mackay printed on the next page.

EMIN PASHA has sent to Mr. Mackay two tusks of ivory, value £55, as a gift to the Church Missionary Society, in acknowledgment of Mr. Mackay's valuable services to him. It should be remembered that all the news yet received in England from Emin Pasha has come through Mr. Mackay. In a letter to Mr. Allen, Secretary of the Anti-Slavery Society, dated Feb. 10th, Emin Pasha writes:—

"I cannot conclude this letter without recording with the utmost gratitude the many obligations I owe to Mr. Mackay, of the Church of England U-Ganda Mission, by whose friendly intervention I am able to send you this. Not only has he afforded me generous help, robbing himself of many valuable objects to assist me with, but with unceasing kindness and unfailing gentleness he exerts himself for our good. I earnestly hope that the Church Missionary Society is able to boast of many others like him."

PALESTINE.

A MOST interesting letter has been received from Dr. H. H. Jessup, of the American Mission at Beyrout in Syria, stating that some of the Native Syrian students in the Mission College there had been much stirred by addresses given to them by English visitors, General Haig, the Rev. G. C. Grubb, &c., and that great interest had been aroused in the C.M.S. East Africa and U-Ganda Missions, and communicating offers from two of the men, earnest Christians and good English and Arabic scholars, for service in those Missions. The Society is in correspondence

with Dr. Jessup, and with Bishop Parker, on the subject. Why should not Christian Syrians go to Central as well as Christian Englishmen?

NORTH INDIA.

IN the early part of the year St. John's College, Agra, the Principal of which is the Rev. G. E. A. Pargiter, was visited by a succession of distinguished visitors. Mr. Pargiter writes:—

Early in January, General Rogers, C.B., V.C., commanding the station, kindly came down and distributed the prizes of the annual examination to the lads. At the close he addressed a few words of kindly sympathy to the boys, and exhorted them all to work hard and do their very best.

On February 3rd, the Earl of Aberdeen, the Countess of Aberdeen, the Earl of Buckinghamshire, and Lord Brassey attended the meeting in the College Hall of all the Native Christians, when addresses were presented to Mr. Wigram. After Mr. Wigram's speech, the Earl of Aberdeen and Lord Brassey both spoke, and expressed their sympathy with Christian work in India, hoping that all Indian Christians would, by their holy lives, commend their faith to their Hindu and Mohammedan fellow-countrymen.

On February 5th, at 12 o'clock, the Earl and Countess of Aberdeen, the Earl of Buckinghamshire, and Captain Sinclair visited the College. We assembled all our 500 students in the College Hall, and then the Earl of Aberdeen gave a most useful and practical address, which was translated by Mr. S. Thomas, our Haileybury lecturer. After this, a half-holiday having been granted in honour of their visit, our visitors saw the boys play cricket, and the Earls of Aberdeen and Buckinghamshire, and Captain Sinclair, went so far as to join in the game, by bowling several overs. They then subscribed to the cricket-club, inspected all the buildings, and took their leave, expressing themselves much pleased at the important work which was evidently going on.

On February 10th the Marquis and Marchioness of Stafford also visited the College. They spent one hour among us, inspecting the classes and the buildings, and witnessing a game of cricket. The Marquis also spoke a few words to the boys in the hall. They were extremely kind and affable, and took the greatest interest in all they saw going on, and before leaving subscribed to the cricket-club.

THE Rev. H. D. Williamson, of the Gond Mission, in his Annual Letter, speaks of the increasing desire of many of the people to read God's Word, and their eagerness for books. One man followed him for nearly twenty miles to receive a Testament, and Gospel portions and tracts are highly prized. The magic-lantern exhibitions, too, are increasingly popular, and always draw large crowds. In one place there were over 500 persons present, and some hundreds arrived after 10 P.M., when it was all over. "Such numbers represent twelve or fifteen villages, many of them ten or more miles away, and nothing else would draw the people so far from home." But there are disappointments. At one place the Gonds promised to worship Jesus Christ for a year and a half "to try Him," but that if their old gods brought evil upon them in consequence, then they would return to them and leave Jesus Christ.

SOUTH INDIA.

WE are glad indeed to say that Australia is sending another missionary to C.M.S. service in South India. The Rev. J. and Mrs. Cain, of the Telugu and Koi Mission, Dummagudem, are about to be joined by Mrs. Cain's brother, Mr. Tabor Davies, M.A. (Melbourne University). Another brother of hers joined a few years ago, but was obliged by illness to go back.

CHINA.

MR. WIGRAM writes that Bishop Burdon desires the Committee to find for him a thoroughly efficient Layman, who is an enthusiast in education and also in missionary work, whom he may place over an Anglo-Chinese school for Native Christian boys at Hong Kong.

A REQUEST.

A WISH has been expressed by some friends of the Church Missionary Society for a selection of music which might be used on occasions of missionary loan or magic lantern exhibitions, lectures, &c.

Friends of the Society, especially those in the mission field, will do us a favour if they will send us copies (words and music) of—(1st) Any hymn or sacred song associated with some special incidents of missionary life, as, for instance, the hymn sung by the young martyrs of U-Ganda; (2ndly) of hymns and sacred songs in favourite use in the Native churches. [English translation would be necessary.]

The music to be addressed to the care of Mrs. Monro, Holme Lea, St. Leonards-on-Sea, who has undertaken to arrange it for use in the first instance at a C.M.S. loan exhibition to be held at St. Leonards-on-Sea in February.

NEW CHILDREN'S HOME AT LIMPSPFIELD.—Collecting Cards in the form of "Bricks" for the above Home can be obtained at the rate of 3s. 3d. per thousand, post free, from Major-General Van Heythuysen, 19, Victoria Square, Reading. Each brick is sold by the purchaser of the packet for one penny, so that each thousand realises £4 3s. 4d. This sum, when all the "bricks" are disposed of, is to be paid to Major-General Van Heythuysen, who will remit it to the Society's House. The "bricks" are printed on stout paper, and perforated. Heb. vi. 10.

LETTERS FROM THE FRONT.

Fresh News from U-Ganda.

From Mr. A. M. MACKAY, to the Editor.

BY the grace of our loving Lord I am still here in the body, but were it not for the overruling hand of God, I fear there would be nothing to report but tears and groans, if there were even one left to report at all. Since receiving the mail (some six months' letters all at once), I have had the consciousness strongly forced upon me that our very existence here is mightily due to the prayers of you and all children of God in Europe. We have had a period of respite, but once more the enemy seems to be let loose, and trouble is more than in the air. Less than a month ago we had another *scare* on a Sunday morning, and I had to dismiss our little congregation suddenly. The king had given out that he intended making another onslaught on the Christians, but happily he has hitherto been prevented from his bloodthirsty design. One or two of those in hiding had ventured to come to light, and nothing was done to them. Then another one or two prisoners for the faith were liberated, and intimation was made that all others in hiding might return. One ventured. He had been a page, and was at once sent by the king to the Katikiro, but has no more been seen. There is in fact sufficient evidence that he was secretly murdered in that official's enclosures. Then his majesty took a turn to reading the Koran, and gave out that he would kill every one who refused to read it. Alarm seized all our young people, the more especially as the Arabs instructed their royal pupil that by slaying sacrifices he could bewitch those who disobeyed him. One and another of the pages were ordered to read Arabic, and the head of the page (successor of Mukasa Bali Kidumbe, who you will remember lost his life for venturing to interpose on behalf of Bishop Hannington) was sent for to his country-seat that he might be forced to learn the Koran. The Arabs were all present with the king, and their book, when suddenly fire broke out in the women's quarters. The wind was blowing fresh from south, as it generally does at mid-day. The flames spread, and almost all the king's huge houses were reduced to ashes. He fled to the Katikiro's, but the sparks followed in the air, and that chief's houses and property were also quickly consumed. The king's property was saved, however, although several storehouses were burnt.

It is just a year since the royal premises were formerly burnt to the ground, and similar threats and charges of witchcraft were made against the Christians as now. No wonder that our people are all uneasy and alarmed. But we are upheld by your prayers and protected by an Arm infinitely mightier than Mwanga's.

U-GANDA, 6th March, 1887.

A. M. MACKAY.

An Appeal from Bombay, to the Gleaners' Union.

From Mrs. TISDALL, Bombay (late Miss GRAY, of Amritsar).

Though I have changed my name since last I wrote to you, I fear my nature is not changed, and I am again trespassing on your time in my capacity of "Gleaner." We have a good many needs in our new work, and I am hoping that you will make a few of them known in the GLEANER. As a member of the GLEANERS' UNION, I should so like to gain the prayerful sympathy and help of some of my fellow-gleaners.

As you know, my husband has been appointed to the charge of the Mohammedan Mission here in Bombay. It is calculated that there are 200,000 Mohammedans, including (as Mr. Squires says) "representatives from all the great countries that have embraced Islam—Arabs, Persians, Turks, Afghans, Malays, and Africans" living scattered about in this city, besides those who pass annually through on their way to Mecca. The work among them has been carried on spasmodically, as only one missionary has been assigned to it for many years, and even his labours have been twice interrupted for considerable periods during his absence in Europe. When we came here, therefore, in contrast to that mass of Mohammedanism, we found a tiny Christian congregation consisting of a Persian speaking catechist, an Urdu speaking catechist, his wife and son, one Christian man, and a young Afghan inquirer, who by his own earnest desire is (D.V.) to be soon baptized.

It seems high time therefore, does it not, that a vigorous effort should be made? But firstly, we ought to have another European missionary. And he ought to be sent soon, as a year or two would have to be spent learning the language before he could be of much use, and by that time the opportunities—which are now too many for one man to take advantage of—would have greatly increased.

I ought to add that besides the Mohammedans in Bombay, there are

numbers in the out stations. For instance, there are 14,000 Mohammedans at Poona, and no attempt whatever is being made to reach them. Do ask the Gleaners to pray that the much needed reinforcements may be raised up, and sent to the different missions where they are so sorely needed.

Another thing we want to do, is to hire a room in some crowded part of the city, and use it for selling Bibles, Testaments, Christian books, tracts, &c.; and for preaching from during the day, and for a night-school in the evening, where religious instruction could be given, and inquirers seen, &c. By this means, more steady and lasting work than is done by bazaar preaching would be accomplished. Of course my husband goes out preaching twice a day with the catechist, and has already had much encouragement in that direction. To rent a room such as I have described needs *money*, and there would also be the first cost of the books, and of the apparatus with which to start the night-school. If anybody would help us with these items, I need hardly say what a help and encouragement it would be to us.

BOMBAY, May, 1887.

MARIAN TISDALL.

To the Lady Workers of the Gleaners' Union.

From Mrs. Low, Haifa, Palestine.

MY DEAR CHRISTIAN SISTERS,—It is with great pleasure and thankfulness that I have read in the *Gleaner* of the formation of a band of workers in London, "Gleaners" helping the great C.M.S. to "gather in the sheaves." We in the distant harvest field are cheered and encouraged by hearing of those at home who are roused up to fresh effort in the cause, and in their turn rouse others to a like zeal. It is therefore with a strong feeling of your sympathy that I venture to lay before you the great need of one of the largest cities in this, the land which must ever be to us of absorbing interest. It was from *these* fields that the first Gleaners went forth, gathering souls for the Master, and now these very fields lie as it were covered with grain, awaiting but the hand to gather in.

It is more than two years that we have been working in this small town of Haifa, and day by day as we gaze across the blue waters of the Bay of Acre to the white houses of that large city on the other side, comes the thought, "If those in England did but know the need of the daughters of that city, surely they would come to their help!" Acre, so famous in history, is chiefly Moslem, one of the most thoroughly Eastern towns in Palestine, and alas! I know of none where Christians, at least Protestant Christians, are doing so little. There has been for some time a boys' school there, which is now flourishing under the superintendence of an able master, while the little Protestant community, though very small, is increasing. But over and over again comes the cry for the women and girls.

But surely no province could more naturally suggest itself to the Lady Workers in connection with it, than to step in and supplement the want left for the girls whose brothers are thus being educated by the Society, especially where, as here, there is no female Society at work. It is not we who have to educate these people into a desire for our teaching. Moslems and Greeks are crying out for it. Only to-day comes a letter from the earnest teacher offering to draw up a petition if we would but send it, and ensuring its signature by at least fifty names! Will you not help them? Pray do give the matter earnest consideration, and lay it before your friends.

HAIFA, PALESTINE, March, 1887.

JANE LOW.

A ROYAL INVITATION.

"Let him that heareth say, Come. And let him that is athirst come. And . . . let him take the water of life freely."



AST thou heard thy Saviour saying,
From His Throne above,
"Come to Me and taste the sweetness
Of My love :
"Come and take the healing waters
I will give to thee;
Streams of life within thee springing
They shall be"
Hast thou come and hast thou tasted?
Then, to others tell
What thou knowest; go and bid them
Come as well.
And, let him who sits in darkness,
Weary of the night,
Longing for those unknown blessings,
Life and Light,—
Thirsting for the living waters
Christ alone can give,
Let him come and take them freely—
Take and live.

H. S. ENGSTRÖM.



Let us try, in our very limited space, to fulfil that promise, partly this month, and partly next month.

It was a simple story that we were to give. And a very simple one it is, picked up somewhere in boyish days, long, long ago, and remembered as one does remember things that struck the mind when young, while forgetting so much that is more recent. The story was this: A country clergyman requested two carpenters in his village—let us say Jones and Smith—to make him some shelves for a cupboard in the vicarage, giving precisely the same commission to both, but without telling either that he had given it to the other. Jones at once came and took the necessary measurements, went away and set to work, and next day sent in the shelves, which fitted into their place exactly, and gave the vicar entire satisfaction. Smith, feeling that the job was too paltry to demand particular attention or trouble, appeared at the vicarage two days after Jones had finished his work, was allowed to take his measurements, and executed the order a fortnight afterwards; and then his shelves did not fit, and were returned. Next day, Smith heard, to his intense vexation, that Jones had been appointed to furnish the parish church throughout with new seats.

Do our Gleaners see the application? In the June number we wrote, "True, loyal, patient service in a lowly sphere is the best preparation for a higher one. *He that is faithful in that which is least is faithful also in much.*" Let us do the small thing God gives us to do now, and by and by He will call us to larger and higher service.

The same lesson is taught by a comparison of the two parables, the Pounds and the Talents, which, though similar, have important differences. We will point out how this is next month. Meanwhile, perhaps our Bible-studying Gleaners will compare the two parables for themselves.

We hear of branches of the GLEANERS' UNION in various towns and parishes; but we know little of them. Will our members let us know all about every local organisation or work in any way connected with the Union?

It may be well to repeat what we said last month about the Cards. They are *not to be renewed*. But in December every Gleaner will receive a motto-text card for the year 1888, in addition, and these will be issued fresh each year. With this text-card will be issued a form for members to return, indicating their continued membership, to be accompanied with two stamps, one as the subscription, and one for next year's Manual.

The first Annual Meeting of the GLEANERS' UNION is now fixed for Tuesday, Nov. 1st, at Sion College, on the Thames Embankment, immediately below Salisbury Square. Members will be invited to view the Church Missionary House from 5.30 to 6.30 P.M., tea being provided; after which they will adjourn to Sion College for the meeting at 7. Tickets to be applied for by letter not later than Oct. 25th. The

speakers are fixed, but we will not announce them till next month.

Our Gleaners will be glad to hear that one of themselves, Miss Oxlad, formerly missionary of the Female Education Society in China and Japan, has been translating the Bible Readings and the Texts for Bible Searchers into both Chinese and Japanese, and sending them to Hong Kong and Osaka.

We have been asked to provide a Key to the Cycle of Prayer; and also to issue a simpler Cycle for Children. There are indeed many things we should like to do; but how to find time to do them is the problem. As regards a Key, the only really sufficient one is the Annual Report; but those who have the Report could make a shorter Key for themselves. One member has tried:—

My own Key.

I see in the *Gleaner* that some of your friends are straitened in their use of the Cycle of Prayer from lack of the slenderest knowledge as to many of the places mentioned. Having, in a measure, supplied this want for myself by compiling what I call a Key to my Cycle, I venture to send you a specimen, bald and sketchy as it is, and very probably faulty here and there; might not something of this kind, improved upon, be helpful to those who feel their ignorance chills their prayers? I find that the frequent mention of the missionaries by name at God's footstool begets a personal interest in them and their labours. The appropriation and location of a new fact from the Mission field is also so much more of a pleasurable gain when one has already a tiny peg on which to hang it.

SIERRA LEONE, 1816.

Native Church.—Established 1862. Self-supporting, except for small grant from C.M.S. Its congregations comprise nearly 14,000, ministered to by 18 Native pastors, 46 schools, with upwards of 4,000 scholars.

Bullom.—1 Native clergyman, 4 Native teachers, 3 schools.

Quillah.—1 Native clergyman, 2 Native teachers, 2 schools.

Sherrbro.—1 Native clergyman, 6 Native teachers, 4 schools.

Fourah Bay College.—Affiliated to Durham. Principal, Rev. Frank Nevill, 1884. Theological training for Natives. About 50 ordained Native clergymen now working on West coast.

Grammar School.—Native Head Master, Rev. O. Moore. 183 scholars. Active School Missionary Association.

Annie W'lah Female Institution.—Miss Ansell and Miss Bisset. About 90 scholars, 40 being boarders. Some of elder girls following Christ. Prayer asked for teachers.

Port Loko.—Only C.M.S. station in this mission. Earnestly worked by Rev. J. A. Alley, 1878, and Rev. S. Taylor (Native), specially working among the traders. Many difficulties, but God giving blessing.

Bishop.—Dr. E. G. Ingham.

We print the following letter with much gratitude to the writer for sending it:—

On the Letters in the August "Gleaner."

DEAR SIR,—May a Gleaner write a few words which may possibly encourage those whose letters are given in your August number, the representatives doubtless of many others who are longing for Mission work, and are yet hindered?

For the last twenty-five years I have been connected with a well-known Home Mission, and it is the result of my experience with regard to workers which I should like to give. During that time a good many have come and gone from amongst us, and my observations have produced the strong conviction that for the most part it is not those who come quite easily, without hindrances, bag and baggage to settle themselves with us, who turn out to be the permanent God-given workers. It is rather the longing souls beset with hindrances, who can perhaps only begin with a few weeks or months at a time, and gradually through many difficulties become incorporated in our band, who are the truest God-sent labourers. When girls and young women pour out to me such experiences as those of your correspondents, my inward thought is, "These are probably the true and lasting workers." Those whom God intends to use permanently, He seems generally to train by a course of home-discipline and restraint. If such ardent souls can only recognise that the worker has to be made before he can be used in the highest of all professions, that of winning souls, their training-time will become of priceless value, instead of being merely something to be got through as quickly as possible, as an impediment to the real work of life. Perhaps if the opportunity for which they long were to occur to-morrow, experiment might only reveal to them their own present unfitness. "O tarry thou the Lord's leisure." C.

We hope to give shortly the names of our foreign members. Meanwhile we invite the attention of Gleaners to the two letters addressed to them from abroad which are printed on the preceding page, viz., from Mrs. Tisdall of Bombay and Mrs. Low of Haifa. There is not space for them in these UNION pages; but we give some other smaller extracts from foreign letters about the UNION itself:—

*Letters from Gleaners in the Mission Field.**From Miss Alice M. Sampson, Christian Girls' Boarding School, Calcutta.*

I am sending you the names of a few who wish to become members of the GLEANERS' UNION. Miss Parsons and myself wish to join, and I have been explaining all about it to our elder girls, many of whom are already much interested in Missions in other lands as well as India. The idea of becoming "Gleaners" seemed to please them, and they have talked a great deal about it, but they are rather cautious and slow in making up their minds. I feel sure, however, that those who do become "Gleaners" will make it a serious matter; one of them has charge of the school missionary box, and hands it round every Saturday; the proceeds go to Dr. Baumann's evangelistic work in and around Calcutta, and last year they collected Rs. 22 12 as. Of the names sent Nos. 1, 2, 3, and 4 are teachers and matron, the other six are school-girls.

"Gleaners" from C.M.S. Christian Girls' Boarding School, Calcutta:—Alice M. Sampson, Louisa M. Parsons, Amelia Seal, Shoudaminie Biswas, Monohara Singh, Rahel Dass, Shoroinie Mojumdar, Debbala Mondol, Manjari Peters, Hemlota Ghose.

From the same.

We had a meeting of our Gleaners on Sunday, when we had prayer together, and I gave them a little missionary information, and we hope to have it fortnightly. The second whose name I have sent (Rajloohi) is a convert from Hinduism, and came out from her zenana about four years ago at Barrackpore. She was a child-widow; she has been here at school about three years. One of our Gleaners is very much in earnest. She has charge of the missionary box, and last Saturday she bought betel nut and all the other materials for making the pan the Bengalis are so fond of eating, made it up into neat little packets, and sold it to the other girls, putting the proceeds into the missionary box.

From Mrs. Brierley, formerly of Sierra Leone, now in Liberia.

I thank God who has put it into your heart to form such a Prayer Union, and am sure His richest and choicest blessings will rest upon it. We who are in heathen lands realise perhaps more than others the need there is to bear each other up in the arms of faith before the throne of grace. Being so alone, there are many temptations to grow cold and become dead in our spiritual exercises.

From the Rev. H. Sykes, Jaffa, Palestine.

I must thank you for the GLEANERS' UNION Card; it is quite a gem of its kind, beautiful in its simplicity, so artless and yet so artful. I am quite glad I joined before I saw it, else I really think I might have had qualms of conscience from impure motives. It is almost a coincidence that it should have arrived as it did on Christmas Day. I prayerfully signed it then that I might glean something from and for "the Lord of the harvest." The "Union page" bids fair to keep us all awake, judging by the first specimen.

Several letters on "How the Work is Done," must stand over till next month.

BIBLE READINGS FOR GLEANERS.

No. IX.—"Broken."

OUR reading to-day is not *all* my own, but the thoughts suggested to me have been for several years such a help, that they must now be used for others.

It is a strange subject: *Broken things*. The broken box (Mark xvi. 3); the broken bread (Mark vi. 41 and viii. 6); the broken pitchers (Judges vii. 19); and then the broken body, broken in symbol (Mark xiv. 22).

It is easy to see what a direct bearing these have on missionary work. The Word of God in these passages makes it evident that there can be no spending of energy and life without breaking the casket which contains it. It was so in the fullest sense in reference to the Atonement of the Lord Jesus. There could have been no salvation for us, unless the precious casket of His body were broken for us; and He came from heaven, and bore our sins, that the life we had forfeited should be given by Him in our stead. And He was broken on Calvary, that His life-blood might be freed for us; and that the Smitten Rock should send forth unending streams of living water for all who would partake. The Lord Jesus Christ, broken for me, is my only foundation for salvation; and now by degrees the message of life through Him is being proclaimed through the whole world, and wherever it is fearlessly proclaimed souls are saved. It is what He said, "The Son of man *must* be lifted up," and "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit" (John xii. 24). There were no missions until He had been broken for us.

The first breaking is done *for* us, and when we accept it, the question of sin is for ever at rest to us. But after accepting His Atonement, there is *our* breaking. Though perhaps the word may sound like something terrible, yet there is such deep, deep blessing in it, that we need not fear. Do we regret the "broken heart" on account of sin, which forced us to

Jesus, and which He did "not despise"! (Ps. li.) And do we not find that it is just in proportion as the heart is *kept* broken and contrite that the best and deepest peace and joy are realised?

So remembering what breaking has brought us in the past, we need not shrink. For it is most needful. Real sacrifice is needed to spread His message. Mary's broken box set free the fragrance, so that the whole house was filled with the odour of the ointment. The broken pitchers loosed the light, and led to the grand victory; and the broken bread on the Judean hill-sides first fed the thousands, and then gave more than they had before to the disciples. And when we know that His broken body gave us salvation, we long to spread that salvation. Are we ready for breaking? Not for our sin, but for service to Him who has saved us? Are we ready that the box should be broken, that the life of Jesus within us may fill the house with His fragrance?

We need it! indeed we do. Self-will, and pride, and doing things our own way, and jealousy of other people's success *must* be broken, so that the fragrance and the light may fill the world. Let us plead with Him for a *broken spirit*, whatever it means to us.

And if any are suffering literally from a broken body, and feeling that their earthly life is shattered, take heart! It was *after* Jacob was broken in his best strength that he was named the Prince who had power to prevail with God and man. Your very broken body joined with a broken spirit shall be God's way of blessing and feeding thousands.

A truly broken spirit is beautiful. It is part of the beauty of the Lord we want to be put upon us. In nature, isn't the wave glorious as it breaks, and isn't "the beauty of the waterfall its brokenness"?

SOPHIA M. A. C. NUGENT.

Monthly Gleaner Examination.*Questions on August Gleaner.*

1. Show (1) why Mission work is specially difficult in North India; (2) the manifest results which have attended the Society's Missions there, notwithstanding, during the Queen's reign.
2. Notice briefly the agencies carried on by Dr. Baumann, Mr. Ireland Jones, and Mr. Jani Alli respectively.
3. Describe the work of the lady missionaries in Calcutta.
4. Who are Lugulama, Ting Sing-Ki, Mohun Lall, and Harnám Singh?
5. What reports have we from Africa which remind us of 2 Cor. xi. 26?
6. Notice encouraging reports of the work from the Punjab, Travancore, and Japan.

Texts for Bible-Searchers.

SUBJECT IX.—THE MEANS THROUGH WHICH THE GOSPEL IS RECEIVED.

1. Go ye . . . and teach all nations. *Refs.*
2. He commanded us to preach unto the people
3. They shall declare My glory among the Gentiles
4. How shall they hear without a preacher?
5. Pray . . . that the word of the Lord may have free course, and be glorified.
6. Ye also helping together by prayer.

Gleaners' Union Roll Call.*"They rest from their labours."*

Mrs. Morris, Northrepps, Norwich, No. 927, July. An old and valued servant.

Miss Ada J. L. Enock, Chester, No. 1,817, July, aged 22—only five days' illness. An active worker for C.M.S.

Mrs. Allnutt, Monkton Vicarage, Ramsgate, No. 3,909, July 18th.

Answers to Correspondents.

ANXIOUS ONE, who has obtained subscribers to the *Gleaner* among his shopmates, but who finds some of them think it "dry," asks if "a good story" would not make our Magazine more interesting and saleable. We have no present intention of resuming the practice of giving a story. When we had it, some liked it and some did not. But as our sales are now rapidly going up without it, we see no reason for taking up space sorely needed for more profitable matter.

A. G. C. asks us to give some particulars about the climate, food, &c., of different countries, as a guide to those that desire to offer for the Mission field. It would take many pages to do this properly; and we do not think it would be wise. If God calls you to His foreign service, give yourself to Him, to go where He appoints; and He will choose the right place. Would a soldier inquire about such things before enlisting? Of course, if a missionary candidate is specially suitable for cold or heat, for roughing it or the contrary, he will be sent accordingly. We should add that those who join ready to go out at once, and thus cost the Society nothing for training, may choose their own fields if they wish. Some do; some do not.

Gifts received towards expenses of GLEANERS' UNION since last list in August:—Mrs. Headland, 1s.; No. 1990, 5s.; Mrs. Elliot, 2s. 6d.; Suma under 5s., 1s. 6d.

AT HOME.



THE recent Keswick Convention there was a very remarkable manifestation of missionary interest, in connection with which we desire to ask for the special prayers of the readers of the *Gleaner*. The President of the Convention, Mr. Bowker, had received a letter (not through the C.M.S., but direct) from the Rev. J. R. L. Hall, of Jaffa, appealing for *ten ladies* ready to go to Palestine at their own charges as honorary C.M.S. missionaries. He explained the urgent need of work among the women of Palestine, and proposed to station two ladies at Jerusalem, Gaza, Nablous, Nazareth, and Acre respectively (Jaffa and other places having already lady workers). This appeal aroused much interest. On the last day of the Convention week also, a peculiarly solemn missionary meeting was held, the speakers being Mr. Reginald Radcliffe, the Rev. Hudson Taylor, the Rev. H. W. Webb-Peploe, the Rev. James Johnson of Lagos, the Editorial Secretary of the C.M.S., and others; also three ladies. Mr. Stock invited any whose hearts God might touch to call upon him in Keswick; and in the next three days he had some twenty interviews with persons who came to inquire about C.M.S. work. Ten of these were ladies who desired to respond to the call from Jaffa; and an eleventh wrote afterwards. The claims of East and West Africa, India, China, and Japan, too, were not forgotten. It is hoped that, God willing, some at all events of the applicants will go forth; and we beg our friends to pray for Divine guidance both for them and for the Society.

It is manifest that among the most ardent and spiritually-minded of Christian people there is now a deep sense of responsibility regarding their Lord's last command. Persons of all classes and ages are being drawn to missionary work. Let us thank God that it is so; and let us also realise that it will lay upon us who are not called to the foreign field ourselves the responsibility of finding the means to send these willing workers forth. If parishes are going to be content with just keeping up their contributions, and to be full of congratulations because they are not "going back," the C.M.S. may as well close its doors. People talk of its large income! The income is absurdly small; and our firm belief is that if we made not one new friend, our existing members could raise it to a million a year without difficulty if they liked. We do not, however, ask for a single farthing more than is willingly and thankfully given. What we ask for is an increase of interest and sympathy and prayer, and of all that calls interest and sympathy and prayer forth; and then God will provide the money. This is not fanaticism, nor sentimentality. It is sober and rational faith.

AMONG the objects for which special funds are now being raised are churches at Frere Town in East Africa, and Jaffa in Palestine. The C.M.S. does not build churches out of its general funds, though it makes small grants to them as a mark of goodwill; but the Committee hope that friends will provide Bishop Parker and the Rev. J. R. L. Hall, respectively, with the funds for these. Both Frere Town and Jaffa are places where the Mission ought to have a proper church; the former as the head-quarters of a missionary diocese, and now a port of call for mail steamers, and the latter as the gate of the Holy Land for most English travellers.

WE have four more accepted candidates for missionary work to mention, viz., the Rev. F. H. Spencer, of Bishopsdale College, Nelson, New Zealand, who offers for Japan; the Rev. Louis W. Jackson, B.A., of Durham University, Curate of St. Paul's, Maidstone; Dr. Charles E. Duff, M.B., C.M. (Aberdeen); and Miss Emma Goldie, an honorary missionary for the Fuh-Kien Province, China.

THE Revs. R. P. Ashe and R. H. Walker left England for East Africa on Aug. 5th, *via* Brindisi. Dr. Vernon Arlagh, the medical missionary for Frere Town, has sailed *via* the Cape.

THE Valedictory Dismissal of missionaries going out to India and China is fixed for Tuesday, October 11th. There will be a large number, both returning after furlough and going for the first time. The C.E.Z.M.S. Dismissal will be on September 30th.

THE Rev. F. E. Wigram and Mr. Edmund Wigram landed in America from Japan on July 28th. They were to sail from Quebec on August 26th, and be due at Liverpool about September 10th. Our readers will look out for the announcement of their arrival, and join in thanksgiving to God for His preservation of them, and His blessing upon their journey. But, until they do arrive, let not prayer cease for them.

THE party of eight clergymen and laymen going to India to conduct special Mission services for the Native Christians, is to sail on October 20th. It consists of the Rev. F. Sullivan and Mr. E. Clifford for North India; the Rev. H. E. Fox and Mr. Swann Hurrell for the Telugu country and Madras; the Revs. G. Karney and B. Baring Gould for Tinnevely and Travancore; the Revs. G. C. Grubb and F. W. Dodd for Ceylon. About £200 is still wanted (Aug. 10th) to cover the expense of this enterprise. Much prayer is desired for a blessing upon it.

THE Rev. James Johnson, of Lagos, is on the point of returning to Africa. He may have left before these lines appear. His visit to England has been greatly valued by many friends. He has laid important proposals before the Committee regarding the Yoruba Mission, which have been very fully considered, and will no doubt, if they are in accordance with the will of God, lead ultimately to considerable developments in missionary work. They include such subjects as Female Education, Slavery, the Native Episcopate, &c. Many prayers will follow Mr. Johnson, that grace and wisdom may be given to him as the acknowledged leader of the Native Christian community in West Africa.

ON August 2nd the C.M.S. Committee received Bishop Blyth, who had returned from his first hasty visitation of Palestine. He spoke very warmly of the Society's work there, and strongly urged its extension.

THE Editor acknowledges with much thankfulness a contribution of Eight Hundred Pounds, sent to him by two sisters, who wish only to be known as "Pearl" and "Pansy," for the Eastern Equatorial Africa Mission. The Editor also gratefully acknowledges the following letter, accompanying a small locket and necklet:—

SIR,—Will these trinkets be worth anything in the Lord's cause? Since I have known Him I have had no liking for such adorning. He is my "gold," and He has promised me "plenty of silver." . . . I have not known Him long, but I have proved that He is the "hundredfold" in this present time. We must give our own selves first, then it is *nothing* to give Him back all He gives us. May He bless the work of the C.M.S. is the prayer of, yours obediently,
A SERVANT.

It will be remembered that in the April GLEANER we asked for £2,000 to meet the expenses of the new party for the Nyanza Mission, and in the May GLEANER for £2,000 more for the new boat for the Lake. One £2,000 was at once given; and the £800 above mentioned raises the whole amount specially contributed in four months to £3,486 (up to Aug. 10th). The new boat is ordered. It will be constructed on Mr. Mackay's plans, for sailing, but, if possible, to have an engine put into it which is already in U-Ganda.

Topics for Thanksgiving and Prayer.

Thanksgiving for rich blessings on the Punjab Mission (p. 97).
Thanksgiving for opening of New Home; Prayer for those who shall reside in it (p. 98).
Thanksgiving for progress among the Bheels; Prayer also (p. 99).
Prayer that many Japanese may become Pilgrims to the Celestial City (pp. 102—104).
Prayer for the newly ordained and baptized; for Mr. Gollmer, Bishop Parker and Mr. Blackburn, Mr. Ashe (p. 104); the Rev. James Johnson, and the Special Mission to India (see above).
Thanksgiving for the quickening of missionary interest at home (see above). Prayer that those now offering for the foreign field may have their way cleared, and that many more may be led to come forward.
Continued prayer for Mr. Mackay and U-Ganda; for Mr. Wigram and his Son; for the Gleaners' Union.

Forthcoming Sales of Work.

Mrs. Dowsett, Holcombe Rectory, Manchester. Sale in September.
Miss L. Storr, Trinity Terrace, Skirbeck, Boston, Lincolnshire. Sale early in September.
Rev. J. P. Hobson, Stanstead Abbots, Herts. Sale September 16th, not 2nd.
Miss M. A. Bignold, care of Mrs. Rump, Seafield, Lowestoft. Sale September 27th. Fruits, flowers, &c., welcome.

THE CHURCH MISSIONARY GLEANER.

OCTOBER, 1887.

THE C.M.S. IN 1837 AND IN 1887.

IX.—CHINA.



CHINA is the land of the San Kiau, or three religions—Confucianism, Taoism, Buddhism. All three share the Imperial patronage. The three together form the state religion. The people marry according to the Confucian rites, in illness ask the advice of a Taoist, and at death commit their souls to the keeping of the Buddhist. The first is merely a system of morals. The second is little better than one of magical imposture. Both these are indigenous. The third, which was introduced by the Emperor Mingte, A.D. 66, is a system of religious Atheism. It denies the existence of a God, and declares man to be his own redeemer.

Without doubt the worship of one God is the oldest form of Chinese religion; and there are still strange traces of something like the name of Jehovah, and of the worship of the Heavenly Child. Idolatry, which is intense in the three religions, is an innovation. All three are negative. The first teaches to keep the gods at a distance. The second, that there is no such thing as a distinction of spirit and matter. The third denies the reality of the material world, and the existence of an over-ruling Spirit. All three people the universe with swarms of false gods. Whatever apparent good there may be in them, they are not after God; their moral system has no power behind it to enforce it. Who wonders that "beneath a mask of outward decency they [the Chinese] are vile and polluted in a shocking degree, feel no shame at being detected in a lie, and fear no punishment from the gods for it"? Confucius says, "If you sin there is no place for prayer, you die, and it is all over with you"; and Buddha and Lao Tze say, "The human teacher is the redeemer, and man can save himself." Who marvels if a thoughtful Chinese says, "I want to know God, I want forgiveness, and there is none in our religions"; or, if another, an inquirer, hearing of A.D. 1886, cries, "Why did you not come sooner? why not in hundreds, instead of in two's and three's?" And yet China was one of the greatest nations of the world, already having an ancient civilisation, when Isaiah, with prophetic eye, saw "these from the land of Sinim" coming to the Lord. Its history can be traced back to within 250 years of the Deluge. So early as the seventh century of this era the Nestorians made Christ known to them. Even Confucius used to speak of the Holy One who was in the West. We say nothing of Romish Missions: enough that fifty years ago the edict of the then Emperor, threatening Natives with severe punishment if they favoured Christians, and speaking of the Christian religion as "the ruin of morals and of the human heart," was the revival of old edicts against Roman Catholics, with whom they confounded Protestants.

In 1837, when Robert Morrison was gone to rest, after twenty-seven years of lonely toil, as the fruit of which he left behind the Scriptures in Chinese, and a little knot of converts, our Society sent out Mr. Squire to get information as to how it was possible to enter China; but his report was, "No way in," and it was not till after England's first war with China that, in 1844, the Revs. T. McClatchie (recently called to his rest) and G. Smith (afterwards first Bishop of Victoria) went out. In 1848 Russell and Cobbold occupied Ningpo. In 1850 the Revs. W. Weldon and R. D. Jackson arrived in Fuh-Chow. The tenth year, 1860, dawned there "without one single convert or prospect of such a thing." The

Society would have withdrawn, but the young missionary then in charge wrote, "Let it alone this year also. There are three men whom I really look upon as earnest inquirers." Before a year was out, March 31st, 1861, two were baptized, as the result of eleven years work. And this was all the brethren at Fuh-Chow had to sustain them, but the sense of duty, the daily sight of millions living and dying "without God and without hope," and the sure promise of "Lo, I am with you all the days." Already one had spoken of "years to come, when China has taken her place as the greatest nation in the world."

And now, thirty other British, American and Continental Societies, employing some 560 missionaries, male and female, are at work. In all China about 100,000 souls attend Christian services, and there are 25,000 communicants; and "the attitude of the Chinese towards Christianity warrants high hopes as to the future." Our own Society can tell of 7,000 adherents, 2,600 communicants, and 2,000 scholars under a total staff of 255 labourers. Six thousand of these adherents are to be found in 127 different towns or villages in the province of Fuh-Kien, of which Fuh-Chow is the capital.

But think—are results small? We doubt it. All our provision for the Che-Kiang province, with its 30 millions, is only 12; for the Fuh-Kien province, with 20 millions, only six ordained men. All China has only 560—while it is a hundred times as large as England, which is provided with fully 35,000 ministers. And these are not sufficient. Yet much, very much has been done. Miss Gordon-Cumming has told us last year, that "all the regiments of the Grand Army are at work, each doing their own part, one and all undermining the old idolatries, and training a multitude of soldiers of the Cross, many of whom will, in their turn, become successful recruiting sergeants. Mission influence extends far beyond the circle of actual adherents; prejudices have been modified and confidence won from multitudes, who as yet give no sign of any personal leaning to the foreign faith." One great fact is plain. Protestant missionaries have won the confidence of the Chinese Government. An imperial proclamation of last October gives Christian missionaries the right to "lease ground and houses, as well as to travel about and preach: their sole aim being the inculcation of virtue, and having no design of interfering with the business of the people, such of the subjects of China as wish to become (Christian) converts may lawfully do so; so long as they abstain from evil-doing, there is no law prescribing inquisition into, or prohibition of, their action. Know therefore all men, of whatsoever sort or condition, that the sole object of establishing chapels is to exhort all men to do right. Those who embrace Christianity do not cease to be Chinese." This just fifty years after Christianity had been violently proscribed by another imperial edict, and the Christian religion declared to be the ruin of morals. Let numerical results be large or small, *this is a mighty fact*, Christianity has avowedly established its character as a blessing in China. God has unlocked the door. It is for the Christian Churches to avail themselves of it. Mr. Wolfe tells us, "Never were there so many doors open. There is a remarkable willingness to listen." China is stretching out her hands for the Gospel. Christian believer,

"Tis to thee the heathen lift
Their imploring wail,
Bear them heaven's holy gift
Ere their courage fail."

E. L.

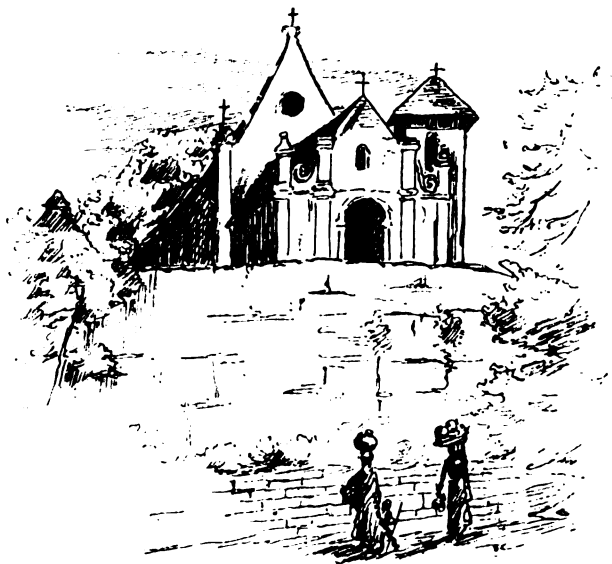
SKETCHES IN TRAVANCORE.

[The following sketches from Travancore, together with the explanations, have been sent to us by the Rev. C. A. Neve, Principal of the C.M.S. College at Cottayam. Mr. Neve is a brother of Drs. A. and E. Neve in Kashmir. The rough pen and ink sketches have been re-drawn for reproduction in the GLEANER by Miss C. M. Beynon.]



VISITORS to Cottayam who take any interest in the history of Christianity in India generally desire to visit some of the old churches belonging to the Syrian Church, or, as it is sometimes called, Church of St. Thomas. The most important, as well as the most ancient and interesting of these in Cottayam, is represented in the accompanying sketches.

It is built on the top of a laterite hill or cliff overlooking the river. The church consists of a large porch at the west end; a campanile,



TRAVANCORE SKETCHES—(1) THE WALLIA PALLI, OR OLD SYRIAN CHURCH, COTTAYAM.

nave, chancel, small verandah or cloister on south side; and adjoining the church is a clergy-house, a gate-house, and granite cross. Inside, the church is dilapidated and dirty. Probably the age of the present building is about 300 years; but it evidently stands on the site of a former church. The object of greatest interest in the church is a granite stone built into the wall with a cross cut upon it, surrounded with an inscription written in a very ancient language. It is remarkable that a cross bearing a great resemblance to this one is found in the church at Mylapore (near Madras), where St. Thomas is said to have been martyred. The meaning of the ancient inscription is not very clear, but appears to be somewhat as follows: "He who believeth in the Messiah, and in the Holy Ghost, and in the Father Almighty, is a follower of the true Christ." A modern imitation of this ancient cross has been placed on the wall close by with the inscription in Malayalam, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ."

Surely there are few spots in the Mission field to which supporters of the C.M.S. should look with greater interest than this. I believe it was in this very church that Bishop Wilson spoke, full of sanguine hope for what God yet had in store for that ancient Church. His prayer for that Church was that it might be "a bright light in the right hand of the Son of Man, holding forth the pure word of truth." Let this prayer be echoed from the heart of every one who reads these few words.

Another spot of interest is the old Syrian College, where the first founders of this Mission, Bailey and Fenn, laboured, and where the work of teaching was carried on until the time of the Rev. J. Peet, in 1838, when the college was removed to the new building, in which it is still carried on.

It is a sad fact how Satan tries to promote dissension in Churches. This old Syrian College has been the "bone of contention" between



TRAVANCORE SKETCHES—(2) WALLIA PALLI FROM THE RIVER, WITH ROMAN CATHOLIC CHURCH IN THE FOREGROUND.

two rival parties in the Syrian Church for many years. The thoughts, and energies, and money of Christians, instead of being directed to the promotion of holiness and extension of their Master's kingdom, are squandered in interminable litigations. In the Native States of Travancore and Cochin there are some five or six hundred thousand Christians; but, alas! how few of them know anything of the power of true Christianity. It is with eager hope and prayer that we look forward to the proposed Special Mission which is to be held in India. With God's blessing, nowhere may we expect greater results than in the midst of this great population of nominal Christians.

C. A. N.



TRAVANCORE SKETCHES—(3) THE OLD SYRIAN COLLEGE, COTTAYAM.

I have recently had the pleasure of accompanying the Rev. P. Joseph on one of his evangelistic tours through a part of Travancore called the Alwaye Itinerary. He is what we so earnestly desire to see multiplied in this and other heathen countries, viz., a missionary to his fellow-countrymen. During the week I was with him, we visited four of the most important towns—generally on market day, so as to secure larger audiences. I will not here attempt to describe our tour or all we saw, but will simply add a little explanation of the accompanying two

sketches, which may be taken as samples of the work done in each of the places we visited.

No. 4 represents an exhibition of the magic lantern at Pirawam. It is being exhibited from the verandah of the clergy-house of an old Syrian church. The scene now on the sheet is the "Return of the Prodigal Son," and it is being explained to the audience by Mr. Joseph. We found the magic lantern a great source of attraction, and at each place we exhibited it to large and attentive audiences of Hindus, Roman Catholics, and Syrian Christians, and thus had the opportunity, not only of giving them pleasure, but also of declaring to them something of the Gospel.

No. 5 represents Mr. Joseph and his companion evangelists preaching in the market at Kuthatacolum. It gives some idea of the preaching that takes place at any market. It is a very lively scene, and were it not for the noise and the smells—and above all, for the great heat, it would be enjoyable; but the latter makes it almost impracticable for a European, at least, to carry on continuously, as the people do not assemble in any numbers until long after the heat of the day has commenced. One after another the evangelists set forth the plain truths of the Gospel; and now you may hear Mr. Joseph in affectionate and solemn tones plead with the people to come to Christ now. Referring to the sprinkling of the blood of the Pascal Lamb, he asks, "Is the blood sprinkled? If not, what will happen to you should the destroying angel visit you to-day? And who knows but that you may die to-day?" And then, without a pause, he starts a lyric speaking of the uncertainty of life, which the other evangelists take up, and the sounds of the Christian hymn sound clear above all the confused hum of the voices of the crowds around.

Pray that ere long it may please God to grant that this Native missionary may see fruit for his labours.

Dec., 1886.

C. A. NEVE.

A CHINESE FUNERAL.

WE heard a band just after luncheon, and saw a procession pass the gate, so out we ran. First there came the town band (this, of course, was a special compliment), because the dead man happened to be the Chief Native Clerk of the Municipal Council here. The actual Chinese part of the procession was headed by some

men carrying an immense black figure dressed up, which was intended for an effigy of the deceased. Behind came a curious sort of ladder thing decked out with red, which, to the initiated, would betoken his "button," or rank; but of course that was unintelligible to our barbarous European minds. Then, an empty sedan chair carried by coolies bedecked with red, and with tall, pointed hats; this was for the spirit. Behind, came a sort of stand, also red, on which was a sheep decked with red ribbons and flowers; then, in similar state, a kid; then again some cocks and hens—these were all offerings to be made to the spirit at the grave; then a number of little boys carrying blue and white silk or satin banners with gold letters on them; then the coffin on a red stand, and covered with some kind of drapery. The native coffins are enormous massive things. It was only when we saw the coffin that we realised this gay procession was a funeral *cortège*. About the coffin were a number of priests with bare shaven heads and yellow robes, some carrying cymbals, which they clashed occasionally. Then the chief mourners, who, unlucky wretches! have to walk the whole way, however far it may be, doubled up, with heads bent to the ground, because they are supposed to be prostrated with grief; and they have a man to support them on either side. They were horrid to see. Then more mourners on foot, all alike dressed in huge yellowish-white cloaks and hoods, not at all unlike some

of the white-robed monks on the Continent. Then some empty sedan chairs belonging, I suppose, to the relations who were on foot; and then a long string of sedan chairs with women and children also dressed in white cloaks drawn quite over their faces, and howling and sobbing and rocking themselves about with grief, real or feigned. I am sure some were only pretending, because every now and then one would lift the corner of the hood and take a look at the people who stood around, and then remembering herself, drop her hood and have a good howl to make up for her previous neglect. The little children, who also had little white cloaks and hoods, or little wands tied with white streamers, seemed to think it was rather good fun to ride through the streets and attract so much attention: and now and then one heard the little childish voices joining in the cries. It was very curious altogether, and I was glad to see it.

Sept. 24th, 1886.

H. H.



TRAVANCORE SKETCHES—(4) A MAGIC LANTERN LECTURE IN TRAVANCORE.



TRAVANCORE SKETCHES—(5) THE REV. P. JOSEPH PREACHING IN THE MARKET PLACE.

MR. WIGRAM'S TOUR.

Extracts from Mr. Edmund Wigram's Letters.

X.—NORTH INDIA: GORAKHPUR, AGRA, MATHRA, ALIGARH.



We have already had two of the North-West Provinces stations—Allahabad and Benares—before reaching Calcutta; now we go on to Gorakhpur, which we reached about 11 P.M. on Wednesday, Jan. 26th, after some twenty hours' journey from Bhagalpur.

We found the missionary compound beautifully illuminated along the different walls, &c., by the children of the Girls' and Boys' Orphanages. Numbers of tiny earthen saucers filled with oil, and wicks just laid over them and lighted, constitute a common and very pretty mode of illumination. Mr. Stern, the missionary at Gorakhpur, has seen over thirty-five years' service in the work. He has a large and varied charge there. From about 11.30 to four on Thursday, with the exception of three not long visits, we were engaged with orphanages and schools, seeing in that time something like 1,000 boys and girls who are under Christian training. The girls appeared to be well up in Scripture, and some looked very bright. At the boys' orphanage they learn trades—carpet-making, tailoring, and shoemaking. There is another division of this orphanage, three miles off, at the Christian settlement of Basharatpur, and there the boys learn agriculture, and when they marry are started in life with a pair of bullocks and what they have saved in seed.

After a late tiffin we went out to bazaar-preaching, which was very interesting; a thick, close circle all around us of Hindus and Mohammedans, quite 200 at one time, I fancy, and the Mohammedans especially in a somewhat inquiring mood. A jolly-looking little fellow of about ten was just in front of Mr. Stern when he was addressing the people, and spoke up boldly, asking whether pilgrimages and fastings and almsgiving were not sufficient, without anything more; and then, later on, "I know what it is; you want to make us all Christians!" Father spoke to those gathered there about what his religion was to him.

[From Gorakhpur they went to Fyzabad and Lucknow, and thence to Agra.]

We reached Agra at 8.30 or thereabouts on Wednesday, February 2nd. Mr. Pargiter met us at the station, and drove us up to the bungalow, situate only a few yards from our St. John's College, of which he is Principal. After breakfast, it was the first place to be visited. We went in to Upper School Prayers, with which work opens daily—on this occasion simply a collect in English and the Lord's Prayer in Hindustani, but I don't know whether they usually have the same. Then Father and I spoke to them. The rest of the boys were in another room. There are some 500 in all, sixty of them Christians and 100 Mohammedans, so that a large majority are Hindus. Of the sixty Christians, twenty are boarders in a house superintended by a Christian "house-father."

From the College, the Rev. W. Seetal, the Native pastor of the C.M.S. congregation, took us into the little parochial day-school, where we received bunches of flowers from the children—roses flourish in North India—and thence into the church. After that, a drive of two or three miles to the Taj Mahal. Bishop Heber's description is, "A dream in marble, designed by Titans and finished by jewellers." "Built on human groans and misery" would, I am afraid, be a more literal statement about it, though, may be, not a poetical one. The beautiful proportions of the building are wonderful.

From the Taj back to the Fort, with its historic interests. Here we met Lady Aberdeen, who asked us to tiffin, where we met, besides Lord Aberdeen, Lord Brassey and Lord Buckinghamshire, and a Captain Sinclair, all travellers like ourselves. Later in the afternoon they came to the Christian gathering held in the College Hall, at which Lord Aberdeen spoke a few nice words, first to the Christians in general, and then especially to the boys, and he was followed by Lord Brassey. The Aberdeens had already been, during their travels, to Amritsar, where they had shown a very warm interest in the missionary work. Lady Aberdeen and Captain Sinclair we saw again in the evening at a united missionary meeting at Dr. Valentine's, a Presbyterian medical missionary. There is a weekly prayer-meeting there, at which missionaries of different societies and other friends unite. On Thursday, February 3rd, we trotted merrily out to Secundra, and had a pretty reception there by the girls

and boys of the orphanages, as well as a warm one from the Erhardts and the Zenana ladies. After breakfasting, we went to church, where there was a fine congregation. The children of the orphanages make up a very considerable proportion of the population of the Christian settlement. They occupied the nave, sitting on the floor, while the adult Christians were placed at the sides. Father's address was on the Christian family—the divine relationship in St. Matthew xii. 48—50. Then I spoke to the children an allegory, which I think they quite appreciated. What a comfort it is being given one's subject and then helped in the putting of it when speaking!

Friday, February 4th.—We reached Mathra, with Mr. Zenker, about 1 P.M. Miss Zenker is a great invalid, but I think her influence is felt among the Bible-women or wives of agents, some of whom we saw in the evening. Five men, four women, and six children came in, representing, I fancy, the majority of the Native Christian population of Mathra. But the special feature of the half-day there was our drive through Mathra to Bindraban, a sacred city seven miles off, both places being devoted to the worship of the infamous god Krishna. It is said of Benares that it is good for one thing—to die there; but Mathra is good for four, to be born, to live, to marry, and to die, or some similarly comprehensive quartette.

At Bindraban we saw some of the temples. One, a Krishna temple, has a pretty fairly tall pillar of gold in it. The small golden image of the god is taken out for a row on a tank there sometimes, and in hot weather they have a pandal for it to be under! There was a place we crossed where the dust of the ground is said to have such virtue that any one who chews it gets wisdom. I did not see any aspirants after wisdom at work, and certainly there was plenty of dust. Perhaps they have to do it on some particular day of the year. Oh, for these poor Krishna worshippers to learn true wisdom! Proverbs i. 20—23 is beginning just in some measure to be applicable for Bindraban. Wisdom is directly uttering her voice in the preaching of Jesus Christ, though it may be there are many in the city still "in the chief place of concourse, in the opening of the gates," who have not yet so much as heard it.

Saturday, February 5th.—A four hours' journey landed us at 9.30 or so at Aligarh. Here the Stuarts met us at the station, themselves but just returned from furlough in England. Consequently things were not yet in full swing, and a preaching-hall, which I believe is crowded sometimes with people, and is also used as a girls' school, presented a sadly ramshackle appearance. The monkeys are, to some extent, the offenders, I rather think. In some places, too, the crows make havoc of the tiled roofs, displacing tiles, and so letting through the rain.

After tiffin we drove into the city, saw the preaching-hall, and fed a large concourse of monkeys in the road with some kind of grain. Then there was a dinner of the little Christian community in the compound, to which we all sat down, Mrs. Stuart, Father, and all, and partook Indian fashion—more or less. There were some sixty or seventy of us.

Sunday, February 6th.—I missed the morning service, at which Father preached; he noticed some of the boys turning up the texts referred to in the sermon, a thing we hadn't remarked anywhere in India that I can remember before this. After breakfast Mr. Stuart had his regular Sunday class of their servants under a tree outside the bungalow, Mrs. Stuart sitting with him. I spoke to the children in church, adults being also present, and Father preached again in the afternoon on the Christian race. About dark we started for a very interesting preaching near Delhi Gate, to the low-caste leather-sellers or Chamars, among whom there seems a promising opening. By the time we reached the preaching-ground it was pretty well dark. There were some already collected awaiting us, seated or squatting about two wood fires, which I suppose were meant more for warmth than light. The choir, consisting of some of them, were seated on the ground with their native instruments in front; there were a few charpoys, of which we—I think also the pastor and catechists—availed ourselves. The conductor, by whom I mean the chamar who has done so much to make these services a success and not a failure, was himself very energetic in the singing. We had bhajans and addresses alternately, I daresay five or six of each, and by the end I thought there were about eighty present. One speaker, we were told, was giving them Father's afternoon sermon almost verbatim. He and I both spoke by interpretation. Altogether the gathering was a very interesting one, and this is a movement for which we may well pray and praise God.

PUNJAB MISSION: INGATHERING OF CONVERTS.



LAST month we mentioned the great blessing which God is giving at this time to the labours of our brethren and sisters in the Punjab, and referred our readers to the *C.M. Intelligencer* for further particulars. We now give some extracts from the letters. The longer one from Dr. H. M. Clark is now printed for the first time. All the letters were written in June:—

From Dr. Henry Martyn Clark.

Last Sunday we had two baptisms—the one of a Sikh faqir, and the other of a Mohammedan mullah. The faqir I told you of before. He has a shrine in the Gurdaspur district, to which thousands resort every month; the water of the well is the same as of the Ganges, they say. I met the man when I was preaching at the Narowal mela, on the occasion of Mr. Wigram's visit. He has left everything for Christ, and has come out grandly. The joy and peace in his heart show themselves on his face; one could not desire a more true-hearted follower of the truth. I have much joy in him! The other man was the pet pupil, for three years, of Moulvie Ghulam Ali, the great Wahabi teacher here. He was first influenced by Hanif, and sent here, and taught by Imaduddin and others, and finally baptized in connection with our Medical Mission. I took them over to Jandiala, and the baptism took place there. Nearly half of the Amritsar congregation, of their own accord, went over with me, and we had a very bright service. We saw God's purpose clearly. I picked up an old Hindu faqir, who lives near Jandiala, to take him to see the baptism. He opened his heart to me, and avowed himself on the Lord's side—spoke most earnestly and delightfully. He is an old, old man, a fine, gentle, guileless nature; he is the fruit of Miss Pengelly's teaching and visiting to his village. I have only been instrumental in getting him on a little bit. He told me that five years ago, his dearly beloved eldest son, who was a non-commissioned officer in a regiment, died in Multan very suddenly. He said: "The lad used to tell me beautiful words, and since I have learned about Christ I find they are Christ's words. His things were sent to me, and, on looking them over, I found a book, which is the Bible. My lad was evidently a Christian in heart, but was afraid of me. Now I shall see him again!" He is a very respectable old gentleman, with a lot of land of his own. So has Sant Singh, the faqir who has been baptized, of whom I have told you. He was led to think of Christ by a book which fell into the hands of some jat of his village, who passed it on to him. He was about to go to Sudhiana to hear more, when he came to the Mela, as he heard there would be sure to be Christians there, and God gave him time as hire. And now as I write the blessing is pouring in on us.

A man, Jawala Singh, a Sikh, was to be baptized: at the last moment his heart failed him. He had been a patient two months, and knows the truth well: he has met the hospital people, and bitterly laments his weakness—he will come right, I think.

I am going to Narowal to-morrow, for three baptisms:—1. Khaleel Shah—a man of forty-eight or so—a most respectable and honourable shawl merchant here. He has been an inquirer of ours for four years, almost ever since the hospital was opened. Now God has brought him out. He goes to Narowal with me, after a good confession made here. He will be baptized there, and will come back to his work in Amritsar after ten or fifteen days. 2. Alla Ditta.—This lad is fruit from the Narowal Dispensary. He comes from the oldest and most holy of the Khoja families, whose women even know the Koran. His shop adjoins the hospital. The back of it fell down in the rain last year. Fakhr-ud-din (son of Imaduddin, Chief Assistant, Medical Mission, Narowal) sent for him, but he was a most bigoted Mohammedan, cursed him, and declined to come; he thought it was something religious. At last he came, and F. D.'s gentle words and kindness made him so ashamed of himself that he made friends, and the result is that he will now be baptized. He came here, and was to be baptized on Sunday, but suddenly he decided, of his own accord, to return to Narowal with me, and make his confession amongst his own people. 3. A Lambardar (chief man) of a village near Narowal.

From Mr. H. E. Perkins, Amritsar.

The work opening out amongst the Churahs is astonishingly before us. Twelve more (eight of them adults) were baptized at Ajnala on Sunday. Dina Nath preached there in the morning, and Rullia Ram in the evening. Dina Nath says there is no doubt of the working of the Holy Spirit amongst them. Several more came for baptism, but were kept back. Dina Nath will spend the vacation there, forming and teaching a class of elementary students. Nothing like the vigour and growth now going on has ever been seen here before. We need to be quite

brimful of Christ ourselves, so as to bubble up with the water of life for others. We have a perfect nursery, a crèche of babes in Christ here. Sahib Dyal and H. M. Clark are in chief charge. The catechists and I help.

From Miss Grimwood, Ajnala.

Our little church at Ajnala was crammed, as is usual now, and some of the baptisms were most interesting—one, a faqir, who seems most truly endued with the Spirit of God. He is thoroughly taught in the Sikh faith, and has read their books and taught them; but he says there is no *mukti* (salvation) there. It is lovely to see him over the Gospels from morning to night. We have engaged him to go about the villages, with one or two others of the brightest Christians, teaching. The spirit and tone of the converts is really higher and brighter and truer than I expected. It is really sweet to see their simple joy in salvation. Each fresh batch seems brighter than the last. Our compound resounds from morning to night with voices repeating to each other the Lord's Prayer, Ten Commandments, and Creed, with bhajans and bits of the Gospel. One dear blind man, with such a beaming face, has been going about, led by a little boy, to all the villages, telling the people about Jesus, and teaching them the Lord's Prayer, which Moti Lal had taught him. He was baptized side by side with the Sikh faqir, both kneeling with clasped hands to receive the rite. We almost saw the light come to their faces.

From Dr. Henry Martyn Clark.

I have just returned from an eventful journey to Narowal. . . . The lambardar who was to be baptized, failed us. The other candidates were duly baptized. Alla Duta (the Khoja) was at once set on by his people, but in a very mild way. Next day, however, his wife left his baby of nine months at his feet, and told him to look after it himself. Khaleel Shah, the shawl merchant, is to-day in the throes of persecution. His house is filled with women, weeping for him as for one dead, and there is a yelling mob around him, howling as only Cashmiris can.

Another lambardar, a Sikh, in the Amritsar district, Buddha Singh by name, has come forward for baptism. He has avowed himself a Christian, and has undergone much persecution. He came to Narowal, and spent the whole day with me. About a hundred mehtars in his village are ready for baptism. He gave his own house for a teacher to stay and instruct them.

It is most remarkable, a half-hearted section of our Native brethren say, "By teaching mehtars you will repel high-class people," but wherever we go on doing our duty, we see the very opposite—the blessing.

Just look at the result of the work as regards the Medical Mission alone. In two months God has blessed us as follows:—Eighteen low-caste people baptized; one Mohammedan qazi; one Sikh priest—who leaves all; one Mohammedan mullah; one Mohammedan shopkeeper; one shawl merchant; a Sikh zemindar applies for baptism; a Mohammedan lambardar applies for baptism; a Sikh lambardar does the same; a Mohammedan seal engraver has done the same (lives in Amritsar, and is a man of property); a Sikh priest is almost ready.

I think God teaches us every day—not the wisdom of the wise, but that the despised things are God's instruments, and if we only do our duty without regard to persons, He will bless us.

AN OLD BANYAN TREE IN CEYLON.



IN no country of the world do "all green things of the Earth" more abound in excellent beauty, than in the lovely Island of Ceylon, where, not only in the forests, but along the roadsides, all manner of tall, graceful palm-trees, and noble hard-wood are interlaced by festoons of delicate creeping plants, and over-shadow an undergrowth of broad-leaved bananas; and gardens in which maize, sugar, tobacco, and flowering shrubs, combine to form a luxuriant wealth of foliage. Specially worthy of note among the great forest-trees, are the various members of the great family of fig-trees—by which I do not mean the fig-tree of Scripture (familiar to English hothouses and sheltered gardens), but the india-rubber tree (*ficus elastica*), the Banyan (*ficus indica*), and the Bo-tree, or as it is called in India, the Peepul tree (*ficus religiosa*). All of these are remarkable for the extraordinary snake-like manner in which they twist and twine their roots and branches, and for their curious parasitic habit of growth, which seems to prefer finding a cradle in the crevices of some old temple wall, or in the rough bark of some mighty tree, around which the invader



AN OLD BANYAN TREE AT CULTURA, CEYLON. (From a Sketch by Miss C. F. Gordon-Cumming.)

grown so as completely to over-arch the highway, dropping roots, which found favourable soil on the further side, and there sprang up, forming a separate cluster of twisted stems. The parent stem was veiled by a rich growth of beautiful ferns, so it was a matter of general lamentation when, in one of the violent gales which swept the isle, the beautiful natural archway was overthrown.

CONSTANCE F. GORDON-CUMMING.
July, 1887.

THE SUN OF RIGHTEOUSNESS.

"Cause Thy face to shine, and we shall be saved."

RISE, Sun Divine, and quickly shine
Where hearts are dark and sad,
And with the ray of heavenly day
Go make them bright and glad.

Alas! the blight of sin's dark night
Lies thick on many lands,
Where millions live who worship give
To idols made with hands.

Some live content, on wrong intent,
Unheeding all its guilt—
The easy chain of Satan's reign
Bound firmly, but unfelt.

Some never cease to long for peace,
And hope on bended knees
That long-drawn sighs and mournful cries
Their angry gods may please.

And everywhere unconscious prayer
Seems upward still to steal,
The hopeless cry of men who try
For Thee, O God, to feel.

Ah! well we ken no skill of men
Can meet their woeful need;
No cringing fears nor frequent tears
Can give them peace indeed.

Thy heavenly word, when truly heard,
Alone can set them free,
And taught above some lips of love
Must point them, Lord, to Thee.

So Sun Divine, go quickly shine.
Where hearts are dark and sad,
And with the ray of heavenly day
Go with them bright and glad.

JOHN P. HOBSON.

quickly throws a network of enfolding arms, whose treacherous embrace gradually crushes out the life of its benefactor.

The two last named members of the family are deemed specially sacred both by Hindoos and Buddhists, who accordingly plant these trees near their temples, or erect small shrines beneath their shade. Here and there gigantic monarchs of the forest exist, which through long ages have ceaselessly extended their circumference by dropping new aerial roots, and so forming a vast "pillared shade," beneath which great companies of men and animals find shelter. But for one tree such as these, there exists thousands more curiously picturesque, clinging to naked crags, or helping on the slow work of ruin in the jungle cities.

The accompanying sketch gives some idea of a very remarkable banyan, which, till very recently, was an object of great interest to all travellers by the beautiful seaside road from Galle to Colombo. At Cultura a great banyan had

THE "THREE PURE ONES" IN THE BUDDHIST MONASTERY OF TIEN-DONG.



Tall the Buddhist monasteries which are so plentifully sprinkled over the Chinese Empire, a great temple in honour of the founder of the faith naturally forms the centre round which the monastic buildings cluster. In some of these one gigantic image reigns supreme, while small shrines to Buddhist saints, or to gods borrowed from Hinduism, receive their meed of homage. In others, however, the Buddha is represented as a Trinity, under the likeness of three gigantic images, not as in Ceylon, one sitting, one standing, and one reclining, but all three exactly alike, with the identical calm and passionless faces. I cannot say that most of these images impress the beholder with any sense of beauty, but occasionally one meets with very striking exceptions to this rule, and nowhere was I more impressed by this fact than when



THE "THREE PURE ONES" IN THE BUDDHIST MONASTERY OF TIEN-DONG, NEAR NINGPO.
 (From a Sketch by Miss C. F. Gordon-Cumming, re-drawn for the GLEANER by Mr. W. Simpson.)

staying in the great Buddhist monastery at Tien-Dong, in the heart of beautiful mountains, about a day's journey from Ningpo.

Passing through a large outer temple containing an immense image of the fat laughing God of Wealth, we entered an inner court, where a flight of steps led us to the great temple, which is very fine indeed. It is a large solemn hall, with heavy roof supported on massive red pillars. As you enter, you face three immense gilded images of Buddha, all three *fac similes* one of the other, and all looking down on the worshippers with an expression of supreme benevolence. I think that the calm beauty of those three most worshipful images accounts in a great measure for the very unusually impressive feeling of this temple. They are each about forty feet in height, and their thrones are raised on a platform, which gives them an elevation of ten feet more, and each is overshadowed by a great gilt canopy, retaining the form (though detail and symbolism are apparently forgotten) of the seven-headed cobra of India and Ceylon. Here the canopy is made to suggest clouds. As usual, there are a multitude of other images in the temple—shrines to the queen of heaven, and to the gods of heaven and of earth, and large gilt images of Buddha's favoured disciples.

When we arrived, at about 9 A.M., a full service was going on—not the true morning service, for that was over hours before—but litanies were being solemnly chanted, and the Buddhist ritual read. When engaged in the services of the temple, all the priests, whether robed in grey or yellow, wear crimson mantles, made of small bits sewed together, to look as if they were a patchwork of rags. This is done even in the robe of an abbot, which may be of the very richest material—perhaps gold-coloured satin—but which must thus seem to agree with his vow of poverty. The mantle is fastened on the right breast by a large hook of imitation jade catching a large ring of the same material.

Again, in the quiet evening, as we sat in the guest-room assigned to our use (looking out on the azalea-covered hills which lay so peaceful in the calm moonlight), we were attracted by the deep tones of the great temple gong, and, threading our way through long passages, we made our way back to this great temple, where an ancestral sacrifice was being offered, including all manner of food and paper clothes, imitation ingots of silver, and other articles, being placed before tall carved wooden tablets, on which were inscribed the names of the dead.

The great central Buddha was partly veiled by a yellow curtain embroidered with blue dragons. Before him, on a raised platform, sat six priests, and a superior who wore a sort of mitre like a crown, with eight or nine points, having an image painted on each. As a scenic effect, I have never seen anything more striking than this, as seen by the subdued light of quaintly-shaped hanging lamps, mostly of oiled paper, but some of coloured glass with silken fringe—a light which scarcely touched the solemn gloom of the surrounding temple, or the intense shadows of the dark heavy roof, but was wholly concentrated on the central group, and especially on the great golden images which, solemn and calm, looked down on their worshippers through the filmy clouds of fragrant incense which floated upward to lose themselves in the darkness. Presently twenty-four priests entered in procession, each wearing the crimson mantle, and intoned a long service.

After awhile we went to bed, but not to much sleep, for all night long sounds of temple bells and gongs kept awakening us, and at about 2 A.M., roused by the solemn booming of the great gong in the temple, which seemed to startle the stillness of the hills, we once more stole forth, feeling our way along the dark corridors, till we again entered the temple, silent witnesses of another ceremonial for the propitiation of the dead.

In one of the lesser chapels we saw a fine array of paste-board horses, houses, servants, boxes of paper clothes, and quantities of silvered paper ingots ready to be burnt for the use of the dead. I should have liked to see this noble bon-fire and the ceremonial connected therewith, but could not ascertain when it was to take place, so being fairly tired out, we returned to our own room, and rested till sunrise, when, wishing to see what was going on, we once more retraced the now familiar way to the great temple, where we found the whole company of priests and monks assembled, and services being performed at each of the principal shrines, before the Colossal Buddhas, and in presence of the Goddess of Mercy.

July, 1887.

CONSTANCE F. GORDON-CUMMING.

THE EDITOR'S LETTERS FROM THE FRONT.

Mr. Wigram in Cheh-Kiang—Whit-Sunday at Shanghai.

From ARCHDEACON A. E. MOULE, Shanghai.

I THINK you will feel a little surprised if you hear nothing from me of the visit to Mid China of Mr. Wigram and his son Edmund; though really Edmund's ready and unwearying and graphic pen rather spoils us on the spot by assuring us that all that is worth telling will be told well. I must not withhold, however, the expression of our deep thankfulness to God for the visit of our dear friends. It was like sunshine falling on the different places which they visited; and we hear that it was not a mere passing beam, but we trust, in not a few cases, a lasting blessing, which God granted through their means. I had the great pleasure and privilege of being pilot, and, in great measure, interpreter during the tour; and it was very interesting to go over so much of my old campaigning ground in such company.

Our route was from Shanghai to Hang-chow (150 miles), in a comfortable house-boat, lent by our good friend of the Finance Committee, Mr. Cameron, head of the Hong Kong and Shanghai Bank, and we were towed about sixty miles by a steam launch, lent by another good friend, Mr. Hobson, Chief Customs' Commissioner here—cousin of John Hobson—and our fellow-passenger to China in the *Solent* twenty-six years ago. After three days spent happily in Hang-chow (and busy days too) we (Mr. Elwin now joins us) made a dash at Chuki—violent rain and wind compelled our abandoning some of the outlying places, but Mr. Wigram and Mr. Elwin, in two sedan chairs, made a forced march, and reached the city of Chuki in dense rain—and met, to their great joy, a little band of thirteen Christians, from eight different places. I and Edmund stayed in the boat; I ill, and Edmund busy. Thence we walked twenty miles or more, in the face of blinding rain, across a low pass into the Shaouing plain, spent a day with our dear isolated, and often downcast, but sometimes uplifted, friends, the Valentines. Then on ninety miles in foot-boats (can you forgive me for risking the safety of the dear Secretary in so crank a craft!) to San-po; held services there; thence over the steep pass to Z-Ky'i, and thence to Ningpo, and thence by steamer to Shanghai; about 460 miles in all.

Here I found my dear brother [Bishop Moule], just arrived from England. He was here on Whit-Sunday, and, after I had baptized two men and an infant in the morning, he confirmed six men and eight women in the afternoon. A very happy service. The two men were from the Thorne Memorial Chapel (there have been now five baptisms in the eight months since it was opened). The catechist, Stephen Dzing's youngest son, and his wife, the eldest daughter of the Rev. Sing Eng-teh, had a great sorrow two days before Whit-Sunday. Their first boy, just four weeks old, was to have been baptized with the others; and Mr. Sirg, the grandfather, was here on a special visit. Suddenly the little thing became ill, and died in a few hours; the grandfather baptizing it privately. It was touching to see his grief. "I came with such joy," he said, "to welcome the Bishop, and see the Hon. Secretary safely to Shanghai, and to rejoice at the baptism of my little grandson; and now he has gone, let me go home." "No," I replied, "God has sent you here on purpose to comfort and cheer your broken-hearted daughter. Stay with us a few days." So he did; his second son going down, by Mr. Hoare's kind arrangement, to take his father's place at Kwun-hoe-we. On Whit-Sunday, when the others had been baptized, I paused, and mentioned little Philip; already in the Good Shepherd's arms, not in mine; already enrolled as a citizen of heaven, and not merely in our baptismal roll. I think it moved us all; and was, I trust, blessed to those present.

At the Confirmation one woman moved us all to smiles, by her loud and emphatic asseveration. *I do!* She is the woman who, eight months ago,

"believed nothing, neither in God nor in idols," and suddenly woke up to a sense of her sins.

Did I ever mention to you the following Chinese proverb, literally rendered, except that for *Heaven*, I read "my God"?—

"Men frown, but if my God will smile,
My greatest loss is gain the while."

SHANGHAI, 9th June, 1887.

A. E. MOULE.

Madras: Religious Activity—The Queen's Jubilee.

From the REV. W. T. SATTIANADHAN.

I THANK you for the Cards of Membership of the Gleaners' Union which you kindly sent for myself and the members of my family. The Card is a beautiful design, and it constantly brings before us our duties as Christians in regard to "prayer and work." Since we became members of the Union, we find increasing comfort and blessing in our work.

This has been to us a remarkable year. There has hardly been a month in which inquirers have not come for instruction and baptism. There have already been several cases of baptism in connection with our church, some being the fruit of the open-air evangelistic services carried on systematically in our pastorate. There is increased activity everywhere. Even Hindus try to propagate their religion, and in imitation of Christian preachers preach in different centres, ostensibly in favour of Hinduism, but really against Christianity. Brahmos do the same, and even Mohammedans follow suit. All this clearly shows that there is increased activity and zeal in this city, till lately noted for apathy and indifference. It only increases our sense of duty and responsibility. We must sound the Gospel trumpet all the more till the Jericho of heathenism and superstition fall prostrate before the Ark of the Lord.

Politically, too, this is a memorable year, as it is the Jubilee year of Her Gracious Majesty the Queen-Empress. It has been celebrated with unbounded loyalty by all classes of people without distinction of caste, colour, or creed; but in no country has it been commemorated with greater ardour and enthusiasm than, I think, in India. In the Presidency of Madras there have been two celebrations; an official one on the 16th of February, and an unofficial or popular one on the 20th of June. The loyalty of the people was something beyond description. One extraordinary event connected with the commemoration on the 20th of this month was the unveiling of a bronze statue of the Queen-Empress by Lord Connamara, our present popular Governor. This statue, the work of a celebrated artist in England, was the gift of a Native nobleman, Rajah Gajapattai, Rao of Vizagapatam. It rests upon a pedestal made of granite, about four feet high, and stands before the Senate House, the seat of intellectual advancement and culture. The Queen is represented as sitting on a large chair with a small crown on her head, and a sceptre in her right hand. On the occasion of the unveiling of the statue, the whole of Madras was present, and seemed to enter into the ceremony with a loyalty and ardour entirely unique. Just as the statue was on the point of being unveiled, a few drops of rain fell, which were regarded by the immense crowds present as a good omen for the future prosperity of the country under the benevolent rule of Her Gracious Majesty. The Governor gave an excellent address on the occasion, which was cheered immensely by the people. I could not witness all this without devoutly wishing in my inmost soul that the Lord Jesus Himself, the King of kings and Lord of lords, the Supreme Governor of the Universe, may come and take possession of India, and set up His throne of righteousness before the vast admiring and adoring multitudes from the Himalayas to Cape Comorin.

The account of the February Simultaneous Meetings in London which appeared in the *Record* and the C.M.S. periodicals was intensely interesting. Such overflow meetings, accompanied with missionary addresses and prayers, must have presented the missionary work of the Society in an entirely different aspect. All must have felt the power and reality of the sacred enterprise. I have also read with great interest and profit the account of the Anniversary of our Society held in Exeter Hall last month. How graciously God has prospered the work of our Society!

ZION CHURCH PARSONAGE, W. T. SATTIANADHAN.

CHINTADREFETTA, MADRAS,
June 23rd, 1887.

Thanks.

From Mr. J. B. McCULLAGH, Aiyansh, Nass River, British Columbia.

MAY I crave a tiny corner of the GLEANER in which to express my thanks to the thirty-two sympathetic friends who responded so promptly and liberally to my appeal of September last for funds to erect a church at Aiyansh. While tendering them my heartfelt gratitude. I would most earnestly ask that the work, which they have thus so happily begun, be upheld continually in their prayers. There is still room, and much need, for many more names on the subscription list.

JAMES B. McCULLAGH.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBDIN.

Missionary Lesson.

Read—2 Kings vii. Learn—Phil. ii. 4; St. Luke ii. 10; Rom. x. 14, 15.

Suppose a boy has a cocoa-nut given him, takes it away into a corner and eats it by himself, what do we call him? Greedy and selfish. See to-day four men who began to do this very thing, but changed their minds.

I. THE LEPERS' GLAD DISCOVERY.

Four men at gate of besieged city—ill, starving, despairing; cannot be worse off, see death on every side (v. 4), choose that by violence and turn towards the enemies' camp. What a sight! The tents are there, evening meal spread, ground strewn with goods dropped in haste, but Syrians gone. No sound but the pawing of the horses left tied. Their first impulse to find food. They eat ravenously, for in Samaria famine so severe that a handful of pulse is sold for its weight in silver, and mothers have killed and eaten their own children. When satisfied, begin to collect rich treasures that lie about and secrete them. Suddenly think of the starving city and their own selfishness.

II. THE LEPERS' RESOLVE.

They determine to hasten through the darkness to tell the good news of deliverance, peace and plenty. Now gladness in Samaria in place of misery.

III. OUR GLAD DISCOVERY.

We too were sick (Rev. iii. 17), in danger of death (Rom. vi. 23), miserable (Eph. ii. 12), but have found food (St. John vi. 35, 51—56), comfort (2 Cor. i. 3—5), and treasures (St. Matt. xiii. 46, Heb. xi. 26, Eph. iii. 8). Shall we keep them to ourselves? Let it be—

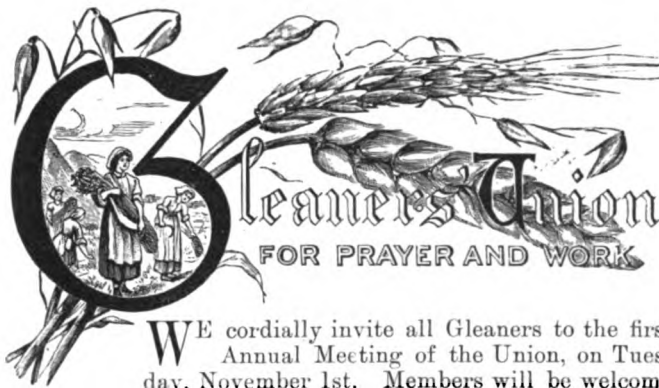
IV. OUR RESOLVE—

To share our good things with others. Let us carry the glad tidings to all parts of the world. They were not intended wholly for us (third text for repetition). The lepers feared punishment if they went on in selfish course (v. 9); how much more deserving of punishment those who, content with knowing of Christ and His salvation themselves, make no effort to tell others. The knowledge will spread (Hab. ii. 14, Rev. xi. 15, Isa. xxxv.). Can we expect to share in the gladness of that time if we do nothing to bring it about?

Illustrations and Anecdotes.

A NEW LIFE.—Aguilakha, a powerful chief amongst the North American Indians, had always been friendly to the missionaries themselves, but bitterly opposed to their religion, and one of the most vigorous supporters of heathenism. One morning his son came running to the Mission buildings, weeping and crying that his father was dying on the mountain. Mr. McCullagh, the missionary, sent in search of him, and finding he was yet alive had him carried into the school-house, where he tended him night and day till he began slowly to recover. His first request was that branches might be set up around his bed, and pictures of Scripture subjects hung on them. He then begged that those around him would sing a hymn and pray for him, giving his reasons for so great a change in him as follows: "Death overtook me on the mountain; it struck me low while crawling to my hut on the stream. I remembered God. I besought Him. I said, 'Hold me up,' and He did. We found the hut, but I was dying. I sent my son to you. The men came and carried me here on their shoulders. 'I shall recover,' you say. Perhaps so; but Aguilakha is dead; he died on the mountain; with my own eyes I saw him die; his old life ended there. Henceforth my life shall be like a thing lent to me; He who lent it shall own it. Great has been His mercy to me; the heart of a child has come to me." Restored health and strength have not despised the child-like heart which came to Aguilakha; he and his family cleave to the household of faith.

A BOY'S CONFESSION.—The following story of a little boy who had been brought up at the Mission-house at Ibadan is told by Mrs. Hinderer in a letter:—"You will be glad to hear Akielle begins to show light to his parents. A few days ago his father sent for him. The boy went, and found all his family engaged making yearly sacrifice; sheep were slain, and the blood sprinkled about, a number of people rubbing their foreheads in the dust. The little boy thought to himself he had better go back, but the father, seeing him, called him near and said, 'Now, Akielle, I want you to worship with us. Here is Erine (pointing to one of the idols); this is the god who gave you to me.' The child, quite in African character, replied by asking some witty question. 'If Erine gave me to you, father, how many children has he left for himself?' The father was puzzled, and said, 'Perhaps none.' 'Well, then,' said the boy, 'I don't think he would have been so foolish as to give me to you if he had none for himself.' Then the father said, 'Well, you must worship with us.' The boy answered, 'No, father, I cannot.' 'Why can't you?' 'Why, father, because the Word of God says, Thou shalt have none other gods but Me.' As they remained quiet, the child went on and repeated the second commandment. He was asked several questions, which he answered readily and respectfully, and the father ended by saying, 'Well, Akielle, there is one thing you shall do.' The little fellow thought, 'My father is going to flog me, or make me worship those things; but the end of the sentence was, 'You shall go back to the Mission-house where you have been taught.' So Akielle ran joyfully back."



WE cordially invite all Gleaners to the first Annual Meeting of the Union, on Tuesday, November 1st. Members will be welcome at the Church Missionary House from 5.30 to 6.30, during which hour tea will be provided and objects of interest exhibited. The Meeting will be held at Sion College, on the Thames Embankment, just below Salisbury Square, at 7.0 P.M. The Editor of the *Gleaner* will preside. A special address to Gleaners will be given by Mrs. Eva Travers Evered Poole. The Rev. E. A. Stuart, who has the largest local branch of the Union at St. James's, Holloway, will also speak; and Mr. Edmund Wigram will give some gleanings of his tour round the world.

Members should write for Tickets not later than October 25th.

We have used the word "will" in this announcement; but it is "if the Lord will." We would ask the prayers of all Gleaners, far and near, whether able to attend or not, that God's richest blessing may rest upon the Meeting.

We will now try and point out very briefly the teaching hinted at in our last number as given us by the two parables of the Talents and the Pounds. First observe the order of the two parables. Which was spoken first? Not a few Gleaners would at once reply, "The Talents," because, being in St. Matthew, it comes first before us. Look again at Luke xix. It is the week before the Crucifixion. Jesus is ascending the steep road from Jericho to Bethany. A "multitude of disciples" is with Him, expecting that "the kingdom of God" will "immediately appear" (ver. 3, 11, 28, 37). To them he tells the story of the Pounds. A day or two after is the Triumphal Entry. Then comes the final rejection; and on Tuesday evening (probably) the Lord is seated on Olivet, when four disciples ask him "privately" (Mark xiii. 3) certain questions. To them he tells the story of the Talents (Matt. xxiv., xxv.). So, in one week, the Pounds is spoken to a crowd of followers, and in the following week the Talents is spoken to four special apostles.

Then look at the differences in the parables themselves. In the Pounds, all the servants receive alike; in the Talents, the gifts differ "according to their several ability." In the Pounds, how are the faithful servants welcomed? Some of our Gleaners will probably say, "With that blessed word, Enter thou into the joy of thy Lord." Not at all. That is in the Talents, not in the Pounds. In the Pounds, it is "Because thou hast been faithful in a very little, have thou authority over ten cities"; and again, "Be thou also over five cities." That is to say, the reward is *higher work*.

Does not, then, the Talents carry on the teaching of the Pounds? The traders with the "pounds" all fare alike as a test; then, "according to their several ability," higher work is given them. Do not the "talents" stand for the higher work, "to one five, to another two"? It may be not without significance that the "talent" was sixty times larger than the "pound"; and certainly it is significant that while

the Pounds is told to the multitude, the Talents is only told to the few. "He that hath, to him shall be given."

Now, we say to our Gleaners, "Occupy" with your "pound," even if it be only one: then if you make "ten pounds" out of it, the Lord may give you "five talents" to trade with; and after that "the joy of thy Lord."

How the Work is Done.

A Gleaner's Diary.

I wonder if many of my fellow-Gleaners have tried keeping a Gleaner's Diary, a book in which to note down all one's gleanings. I have tried it since I joined in January, and find it most helpful. My book is almost full, partly of notes made at missionary meetings, &c., chiefly with gleanings from my Bible. I had no idea before I tried, how *much* there is to glean "out of the field of Holy Scriptures." I pray that the GLEANERS' UNION may be made a blessing to *all* the members, and that the members may one and all be made a blessing to those around them.

Reality and Ingenuity.

I am very thankful for the GLEANERS' UNION. It has been far more to me than I expected when I first joined it, and I am thankful, too, for the way the interest in C.M.S. is spreading among the day-school teachers in our parish. Two of our mistresses and several of our young teachers have begun to be Gleaners. Most of these I know intimately, and in their case I am sure the joining is a *reality*. I thankfully see some ingenuity exercised as to ways of helping on the part of those who have but little time and little money, such as needlework *joyfully* done in holiday time, and increased donations out of increased (though still *small*) pay.

A Missionary Library.

I am just starting a small Missionary Library, for the benefit of the "Gleaners" and others interested in missionary work connected with our Sunday School and parish. I have not many books yet, and have only secured a few members (four of them "Gleaners"). I hope before long that the number of books and members will increase, and that God will make the library of real service in spreading the knowledge of missionary work in different lands among those who make use of it (the library). I think it will help the "Gleaners" to carry out the second object of the Union. There certainly is an *immense* deal to be done at home to help forward the missionary cause, and the more one does the more one finds to do, at least that is my experience.

A Gleaners' Bee.

I am trying to get up a Gleaners' Bee at our mission house on Wednesdays, from 3 to 4, the point being to read the GLEANER and look the places up on the map! We began last Wednesday, and learnt a great deal about Travancore and Cochin.

The Card and the Box.

I appreciate the GLEANERS' UNION not only as an outward and visible bond of fellowship with the Church Missionary Society, but also as being a most *practical* organisation, emphasising, as it does, the practical duties of *reading* about, and *giving* to, and *praying* for, the work of foreign Missions. The suggestion I have to make is, that members be encouraged to place the *Card* near their *Missionary Box*, and every Thursday morning put something into the box, on the ground that such offerings would tend to *quicken prayer*.

A Small Economy.

May I make one practical suggestion to the lady Gleaners? For some time past I have saved far more money for my box than one would think possible, through—you may smile if you like—wearing plain linen collars and cuffs instead of the perishable and far more expensive frilling. Of course there are cases in which the former are not so *becoming*, but, as a rule, most ladies look as well in the one as the other. I mention this because several supporters of the C.M.S. have bewailed their inability to contribute to my collecting box, wearing at the moment that frilling whose value would have been a considerably large drop in the ocean.

The Report and the Cycle.

I noticed in a back number of the *Gleaner* a suggestion to read the C.M. Report according to the Cycle of Prayer. This method I adopted as soon as I became a Gleaner, and from the 1st of the month to the 25th, I read each day about the part of the Mission field named in the Cycle, finding the places mentioned in the maps of the Report. This I found most interesting, especially the maps, and I should like to thank the Gleaner who suggested it, and recommend it to others. Many of the places were quite unknown to me, and others I could hardly have found; but now I feel a greater interest in the Cycle and the different fields, and I am looking forward to a new Report. Ours has been used by several, and is to be passed on to a new Gleaner.

A Village C.M.S. Sale.

A very successful Sale of Work on behalf of the Society was held on August 4th in the Parsonage garden of Fleet, Hants: the Misses Light, who had organised a most valuable aid of this kind whilst residing at Dover, having started a similar undertaking in their new home. The sale realised over £40. Many a small country village that has hitherto been afraid of making the attempt, might venture upon a similar effort, and find a result as much beyond its expectations as Fleet has done.

[Fleet was the first parish to form a parochial branch of the GLEANERS' UNION.—ED.]

Prayer—and the Answer.

A member speaks of a plan of marking the *Gleaners* suggesting requests for prayer. Would it not be as well to have a small pocket-book for the purpose, putting down any subject upon which special prayer is requested or suggested, and when the answer has been given, ruling the subject out? I think this would somewhat stimulate our faith and zeal, and lead us to look for more definite answers to our prayers.

The Union in a Grammar School.

I must tell you something about the GLEANERS' UNION work amongst the boys. Several new recruits have joined, some carrying their cards and their interest home to win fresh friends, and all, I hope and trust, really caring for the cause. Every Thursday, last term, we had our half-hour meeting, I telling them all the most interesting things I could hunt up of work in the places for that day in the "Cycle," and then my brother following with prayer suitable, a hymn concluding our happy gathering. We were happy; they seemed to like and look forward to those evenings, and my box grew wonderfully heavy with pence intended for "grub," £1 6s. 6d. in the term it disgorged, including silver. Best of all, as I told you, we are training, I do trust, several earnest missionaries for the future.

Some senior boys have told me of the help in Christian life that they found the GLEANERS' UNION and those meetings. "A fellow couldn't go in for that, you know, and do this or the other boyish iniquity."

BIBLE READINGS FOR GLEANERS.

No. X.

"The people that are with thee are too many."—Judges vii. 2.

"THE people that are with thee are too many." "Too many!" What a strange word, for the hosts which had to be faced were "like grasshoppers for multitude"! But it is God's own word, and He gives the reason, "lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me." God's principle is to use the weak against the strong. His wonderful plan of Salvation was arranged on this ground. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9). And then, when we have accepted the finished work of Christ, and renounced all trust in ourselves, the same principle is carried out into the work He gives us to do. Read 1 Cor. i. 27, 28, and see what are "the five ranks of God's army"—"foolish things, weak things, base things, despised things, things that are not" (nonentities!) And they are His *choice*. They are not a makeshift, because He could get no better. And He gives the same reason as to Gideon: "That no flesh should glory in His presence."

God must have all the glory; not only because it is His due, but because credit taken to ourselves which belongs to Him recoils upon ourselves. We cannot rob without being the worse for it, however much we may seem to gain. And if we take His glory upon ourselves it turns to a curse, and there is a blight upon the work. So His grace and foresight would save us from this, and He chooses instruments which cannot take any credit to themselves. Good cheer this for the weak ones! Good news this for all the pennies and halfpennies and farthings who have been sad and backward because they are not sovereigns!

Next month we shall go into detail in the story of Gideon against the Midianites. Let us trace for our Bible Reading now how constantly this principle is asserted.

As our REDEEMER, He undertook and atoned for the iniquities which were "too heavy for me" (Ps. xxxviii. 4). How we struggled with the burden when we began to find it pressing upon us! At first there was no burden at all; we had no sense of sin, and so of course we did not know Him as our Saviour and Redeemer, because we were not awake to the need of salvation. But when we were roused, we tried to shake it off, to get rid of it, or to carry it ourselves. And at last, when it was "too heavy" for us, and we cried out hopeless of ourselves, "Lord, save me, I perish," then we heard Him say, "The Lord hath laid on Him the iniquities of us all"; and then we saw He had atoned; and oh, the infinite rest and peace as we let go, and He removed the burden!

Then He continues the same thought. He becomes our ADVOCATE, and undertakes the "cause which is too hard" for me. Moses was the prophet like unto Him in this (Deut. i. 17). And how true we find it! We Gleaners and workers puzzle and puzzle over hard things, and at last we find them "too hard" for us, and we bring them to Him, and He solves them, as Solomon did with the Queen of Sheba's "hard questions."

Further, as our CAPTAIN, He delivers me from the enemies which are "too strong for me" (Ps. xviii. 17). See the emphasis on the previous "for" in the verse. There may have been a hard fight and many wounds before we found out that they were "too strong" for us. There very likely were, for in the new joy of being freed from our burden,

we went against all enemies full tilt, whether heart enemies, or in work or warfare. And we had to be "broken," as we saw last time, and come down to the very point of despair. It was a good day, though, and that day which forced us to surrender to Him was a grand turning-point. It was not lost time, for it proved to us that we were nothing, and that is a grand discovery, when we make the right use of it, and *let go* to Him.

As my COMFORTER, He works on the same principle. When I thought to know this, it was "too painful for me" (Ps. lxxiii. 16). David could not understand why God's enemies seemed to prosper, and His children to suffer; but when he let it alone, and went into the sanctuary, then he was comforted, and his soul went out in pity as he remembered they are "far from thee," and "I am continually with thee." When the thoughts are "too painful," then we hie in Him, the sanctuary of God, and are rested.

As our FATHER, He sees when the weary worker is exhausted, and provides. Look at that intensely blessed word, "Arise, and eat, *because* the journey is too great for thee" (1 Kings xix. 7). *Is* the journey too great for thee? That is the very reason He provides. If our resources could be made to hold out, He would have no need to provide. When He came to earth, He acted just the same, and made the disciples find out that their resources were as nothing to the need. "How many loaves have ye? Go and see." We have to find out that the journey is too great, and that we are hopelessly unequal to it.

Then this last one, "The people are too many," which we shall take next time.

If we are now proving that enemies are "too strong," or the cause "too hard," then let us make it our very claim upon Him for power whether needed within or without, at home or among the heathen.

SOPHIA M. A. C. NUGENT.

Local Meetings.

A Meeting of the East Lancashire C.M. Prayer Union will be held (D.V.) on Tuesday, Oct. 11th, at 7.15 p.m., at 100, Corporation Street. An address will be given by the Rev. W. Hooper, M.A., late Principal of the Divinity College, Allahabad. All members of the GLEANERS' UNION in Manchester and neighbourhood are specially invited.

Texts for Bible-Searchers.

SUBJECT X.—ENCOURAGEMENT TO THE CHURCH TO WORK.

Refs.

1. Your labour is not in vain in the Lord
2. We are labourers together with God
3. Glory, honour, and peace to every man that worketh good
4. The people that do know their God shall be strong, and do exploits
5. They that turn many to righteousness (shall shine) as the stars for ever and ever
6. My word . . . shall not return unto Me void

Monthly Gleaner Examination.

Questions on September Gleaner.

1. Punjab and Sindh. Contrast briefly the position of the C.M.S. in 1836 and now; and mention some of the men used by God in bringing about the change.
2. Notice the origin and progress of the Bheel Mission.
3. Name the villages in the Krishnagar C.M.S. district, and describe briefly some features of the work there.
4. Notice some encouraging reports of the missions to the Santals and Gonds.
5. Mention (a) a new church consecrated; (b) two new churches projected in important centres; (c) offers of service from converts of another society; (d) a curious present sent to C.M.S.
6. Three appeals have come to us from C.M.S. stations, What are they for? and how have they been met thus far?

GIFTS received towards expenses of GLEANERS' UNION since last list in September:—Miss Bailey, 10s.; Mrs. Spurgin, 7s. 6d.; Miss Nisbet, 5s.; Miss Swift, 3s.; No. 2,342, 3s.; L. P., No. 677, 2s. 6d.; Miss Chapman, 2s. 6d.; Mrs. Orlington, 2s. 6d.; Sums under 2s., 2s. 8d.

Gleaners' Union Roll Call.

"They rest from their labours."

Emily Alice Hamilton, only surviving daughter of Archdeacon Hamilton, at Reading, No. 2,338, July 14th.
Mrs. Martha Bovey, Par Station, Cornwall, No. 1,949, May 30th.

To Correspondents.

H. M. H. must send name and address for publication if her scheme is to be put forward.

MISS NEVILL, and A BRISTOL GLEANER.—Your letters next month. Members of the GLEANERS' UNION who have permanently changed their addresses, and have not given notice of the same, are requested to send their present address to the Editor, quoting the number of their Cards.

THE MISSION FIELD.

EASTERN EQUATORIAL AFRICA.

A REUTER'S telegram from Zanzibar, dated Aug. 27th, appeared in the daily papers of Aug. 29th, stating that messengers had arrived there from U-Ganda, who reported that Mr. Mackay had obtained Mwangi's permission to leave. We await the arrival of the mail for an explanation of this news.

BISHOP PARKER writes on July 8th from near the Umba River (see maps in *C.M. Atlas* and Report) on his way from Mombasa to Mamboia. He had found the new route so far a good one.

DR. PRUEN writes that U-Sagara and U-Gogo were in a troubled condition. Two parties of C.M.S. mail-men had been attacked by hostile tribes, and the letters and papers for Mpwapwa sent from England early in May had been lost, although those for other stations had been saved.

NORTH-WEST AMERICA.

VERY interesting accounts are to hand of the important gatherings at Winnipeg in August. No less than nine Bishops were present, including the Bishop of Rochester, two from the United States, one (Huron) from Canada proper, and five out of the six in the gigantic Province of Rupert's Land. The new Bishop of Saskatchewan, Dr. Pinkham, was consecrated on Aug. 7th. Next day there were important missionary gatherings, at which Mr. Wigram was one of the speakers. On Aug. 10th Mr. Wigram preached at the opening of the Provincial Synod. The whole week was one full of interest, and a truly wonderful illustration of the progress of the Church in North-West America.

A TELEGRAM from Winnipeg received on Sept. 12th brings the mournful news of the death of Archdeacon Cowley on the previous day. This is a heavy loss indeed to our North-West American Mission. Mr. Cowley went out forty-six years ago, and he has visited England (we think) only twice since. The last time was in 1876, when his speech at Exeter Hall charmed all the hearers. He had long been looked up to as the father of our Missions and missionaries in the vast North-West territories. We hope to give a fuller account of him hereafter.

AT HOME.



SOME important gatherings in connection with the Society are being arranged for the ensuing month. *First*—The Valedictory Dismissal of missionaries going out this autumn is fixed to take place at Prince's Hall, Piccadilly, on Tuesday, October 11th, at 2.30 o'clock. *Secondly*—A Special Meeting to welcome the Rev. F. E. Wigram and Mr. Edmund Wigram will be held the same evening, at 7.30, in the Lower Exeter Hall. *Thirdly*—Two Special Prayer Meetings to bid farewell to the clergymen and laymen proceeding to India for the Winter Mission to the Native Churches will be held on Thursday, October 13th, at 3 and 7, either at the C.M. House or (if necessary) at Sion College, close by. *Fourthly*—The first Annual Meeting of the Gleaners' Union is fixed for Tuesday evening, November 1st, at Sion College: see further particulars in the Gleaners' Union papers.

ALL our friends will unite with us in praising God for the safe return of Mr. Wigram and his son. They arrived at Liverpool on September 3rd, having been absent just eleven months. During this time they have been constantly on the move, from Mission to Mission and station to station, with scarcely a single departure from their programme through accident or failure of health. That it has been no holiday trip Mr. Edmund Wigram's interesting journal-letters have shown. It has been one of incessant work, but it has carried with it a blessing to many missionaries and Native Christians. Mr. Wigram will be warmly welcomed at the important meetings at various great centres which it is hoped he will be able to attend during the winter.

AMONG the missionaries returning to the field this autumn are Miss Bisset to Sierra Leone, the Rev. T. Harding to Lagos, the Revs. Dr. Weitbrecht, H. M. M. Hackett, B. Davis, F. G. Macartney, H. A. Bren, T. Kember, H. W. Eales, and Miss Ellwanger to India; and the Rev. L. Lloyd to Fuh-Chow. The Rev. C. T. Wilson has already sailed for Palestine. The new missionaries going out will include the fol-

lowing:—Eight University men, viz., the Rev. H. G. Grey to Quetta, the Rev. A. J. Birkett to the North-West Provinces of India, the Rev. H. J. Tanner to the Telugu Mission, the Rev. L. W. Jackson to the Koi Mission, the Rev. E. S. Carr to Tinnevely, the Rev. C. E. R. Romilly to Travancore, the Rev. C. J. F. S. Symons to Mid China, the Rev. J. S. Collins to Fuh-Kien. A ninth will be Mr. W. S. Moule, for Mid China, but he does not leave till January. Six Islington men, viz., the Rev. J. Brayne to Lagos, the Revs. H. Brown and E. T. Butler to North India, the Revs. W. E. Davies and F. Pappill to the Punjab, and the Rev. W. C. Whiteside to Bombay. Three ladies (at present), viz., Miss E. G. Henderson to Sierra Leone, Miss E. Goldie to Fuh-Kien, Miss M. Vaughan to Mid China. This makes nineteen for India, six for China, and four for West Africa. (The East Africa reinforcements have already sailed.) But there will be more yet.

DEFINITE offers in response to the Rev. J. R. L. Hall's appeal for honorary lady missionaries for Palestine (mentioned in last month's GLEANER) have been coming in from some of those whose hearts were stirred at Keswick; but the vacation has caused delay in considering them. We hope to be able to say more next month.

THE Indian Female Instruction Society is sending six ladies to India this autumn, and will hold its Valedictory Dismissal on October 19th at the Morley Halls.

WE regret to announce the death at Ramsgate, on September 4th, of the Rev. W. B. Chancellor. Mr. Chancellor entered the C.M. College in 1870, was ordained in 1873, and in the same year was appointed to the Mombasa Mission. In 1875 he was transferred to the Seychelles Islands, where he founded "Venn's Town," the Society's Industrial Home for rescued African slave children. He returned home in 1879, and has since been a great sufferer from serious illness. The GLEANER owes a debt of gratitude to Mr. Chancellor, as he was one of the few missionaries who have sent it good original sketches.

THE journal letters of Mr. Edmund Wigram from China and Japan are now ready, Parts X., XI., and XII. They will be found particularly full and interesting. Part X. describes Hong Kong and Fuh-Kien, Part XI. Mid China, and Part XII. Japan.

THE C.M.S. Sheet Almanack for 1888 is now ready. It is printed in red and black, and contains an ornamental motto-text for the year and four engravings, one of them comprising sketches illustrating the various methods of Home Work for the Missionary cause, and another being reproduced from a large sketch of Fuh-Chow by Miss Gordon-Cumming. The Daily Texts are on the subject of Christian Service. Several suggestions from friends have been adopted, one being the use of a bolder type. Intending localisers may obtain specimens from Messrs. Truscott, Suffolk Lane, E.C.

NOW that the Magic Lantern season is beginning, we are asked to say that sets of slides on Persia, Western India, and Ceylon have been added to the Society's stock. These are lent free, the borrower paying cost of carriage. Application to be made to Mr. E. Mantle.

Forthcoming Sales of Work.

Mrs. Sandberg, Northrepps, Spring Grove, Isleworth. Sale Oct. 13th.
Dr. R. H. Kinsey, Bedford. Sale middle of October.

Topics for Thanksgiving and Prayer.

Thanksgiving and Prayer for China (p. 109), Travancore (p. 110), Agra and Mattrra (p. 112), the Punjab (p. 113).

Thanksgiving for the safe return of the Rev. F. E. Wigram and Mr. E. Wigram.

Special Prayer for the Valedictory Dismissal on October 11th, and for the Missionaries sailing during the month; and for the "Missioners" for India sailing on October 20th.

RECEIVED for C.M.S., from a Country Schoolmaster, 10s.; from "One of the Lord's Poor Ones," a gold watch chain. A Wedding Offering from two members of Gleaners' Union to the General Fund of the C.M.S., £5. From Miss J. P. Nisbet, St. Albans, £5, to be equally divided between Mrs. Tisdall's "hire of a room at Bombay," the church for Jaffa, and the church for Frere Town.

The Editor also gratefully acknowledges two contributions handed to him after two addresses on U-Ganda given by him in the little English church at the Riffel Alp, Zermatt, Switzerland; viz., £1 from Mrs. Forman, Repton; and a 20-franc piece from Mr. Chauncey W. Goodrich, of America.

THE CHURCH MISSIONARY GLEANER.

NOVEMBER, 1887.

THE OCTOBER MEETINGS.



RARELY has the Church Missionary Society had so solemn and stirring a week as the second week of October, 1887. The annual Valedictory Dismissal of missionaries going out by the autumn steamers to India and the East has now become one of the regular great gatherings of the year; but to that was added this time the reception of Mr. Wigram and his son after their great journey, and the sending forth, for the first time in missionary history, of a band of experienced and devoted clergymen, laymen, and ladies, on a Special Four Months' Mission to the Native Christians of India. Surely never have interests so unique and so varied been brought together into the compass of three days. And never have there been more manifest signs of the presence of the Great Master. He is using us for His own work: what greater blessing can we have?

For the Valedictory Dismissal on Oct. 11th, Princes' Hall had been fixed on; but at the last moment it was resolved to engage the more spacious and convenient St. James's Hall,—and most fortunately, for even that noble building only just took the assembly in comfortably. Sir John Kennaway came up from Devonshire to preside, and many clerical and other friends were present from distant counties. The missionaries actually present to take leave (including six wives) were thirty in number; but some had already sailed (Dr. Weitbrecht left only the night before), and the whole number of C.M.S. workers going out, including three or four wives and sisters going to join the brethren abroad, was *forty-seven*, of course not reckoning the twelve members of the Winter Mission to India. And there will, we trust, be eight or ten to add to these in the next three months.

After prayer by Canon R. B. Girdlestone, and the President's opening remarks, Mr. Wigram read a solemn and valuable charge to the missionaries in the name of the Committee. Then the departing brethren had to respond; but as they were so many, some had to be chosen to represent the rest. First the men returning to the field after furlough were called upon: the Rev. T. Harding, of Lagos, to represent West Africa; the Rev. B. Davis, of Benares, for North India; the Rev. F. G. Macartney, of Malegaon, for Western India; the Rev. T. Kember, of Tinnevely, for South India; the Rev. H. Horsley, of the Tamil Cooly Mission, for Ceylon; and the Rev. L. Lloyd, of Fuh-Chow, for China. Several of these, who have been much about the country as Deputations, testified to the growing and deepening missionary interest they had observed. Then came the new men, who were arranged, not by countries, but by classes. First, it was delightful to see four Universities represented. The Rev. H. G. Grey, going to Quetta, spoke for Oxford; the Revs. C. E. R. Romilly, going to Travancore, and E. S. Carr, going to Tinnevely, for Cambridge, representing five Cantabs present; the Rev. J. S. Collins, going to Fuh-Chow, for Dublin; and the Rev. L. W. Jackson, going to the Koi Mission, for Durham. Next, five representatives of Islington College (out of eight for the year, three having already gone), for whom the Revs. F. Papprell and W. C. Whiteside spoke, who are going respectively to Peshawar and Bombay. Lastly, the three who were present out of the six (single) ladies on the list were called on to rise and be seen, though not to speak, viz., Miss E. Newton, for Palestine, and Miss M. Vaughan and Miss E. Goldie for China. It will be seen that thirteen spoke for thirty. And what did they say? Mainly, four

things, put into different language: (1) "Thank God!" (2) "Thank *you*"; (3) "Pray for us"; (4) "Send out more men." Let every reader of the GLEANER take the two last as spoken to us all.

Then was sung that most touching hymn,

"I know not the way I am going,
But well do I know my Guide";

and then the Rev. H. W. Webb Peploe rose, and, facing the audience, addressed *them* on the "spiritual sacrifices, acceptable to God" (1 Peter ii. 4), to be offered by the "holy priesthood," that is, by all believers, viz., (1) "our bodies"—"a living sacrifice, holy, acceptable" (Rom. xii. 1), (2) our goods, the "things sent" to missionaries—"a sacrifice acceptable" (Phil. iv. 18), (3) "the sacrifice of praise," &c.—"for with such sacrifices God is well pleased" (Heb. xiii. 15, 16). We wish all our readers could have heard those most solemn words, and that they could have joined in the commendatory prayer that followed, offered by the Rev. Henry Brass. Bishop Blyth, the only representative of the Episcopate present, gave the Benediction.

The other meetings can only be still more briefly noticed. On that same evening, Tuesday, October 11th, the public welcome to Mr. Wigram and Mr. E. Wigram (they had already met the Committee) took place in the Lower Exeter Hall, which was crowded by clergymen, laymen, and ladies, almost all active and representative workers. The President was again in the Chair, and both our two friends spoke at length on what they had seen and heard. But oh! how little of it could they tell in an hour and three-quarters! It was a cup-full out of a cask! An interesting part of the proceedings was the presentation of an address to Mr. Wigram by the London Junior Clergy C.M.S. Union; and here it may be mentioned that the London Lay Workers' Union also presented an address to him at their annual meeting on October 3rd.

Next morning, Wednesday, Mr. Wigram was entertained at breakfast, at Cannon Street Hotel, some two hundred friends being present. He and his son again spoke, as also did the Revs. E. Lombe, Canon Christopher, W. H. Barlow, and Gordon Calthrop. Sir John Kennaway once more presided.

Then on Thursday was the farewell to the Missioners for India. And what shall we say of those sacred two hours at Sion College in the afternoon? No effort had been made to make a public demonstration. The Missioners requested that only a prayer-meeting might be announced, so that only praying friends might come. But the hall was densely crowded; the proceedings were most solemn; and the universal feeling was that it was *the* meeting of the week. Mr. Wigram presided, and introduced the four pairs of Missioners successively, with a brief word on what he had seen in the fields they were respectively going to, viz., the Rev. F. Sullivan and Mr. E. Clifford, the Rev. H. E. Fox and Mr. Swann Hurrell, the Revs. G. Karney and B. Baring-Gould, the Rev. G. C. Grubb and Colonel Oldham. All the eight spoke; and prayer was offered for the four couples by the Rev. E. Lombe, Mr. H. F. Bowker, the Rev. B. Baring-Gould, and General Haig,—the latter also commending to God the four ladies, Miss MacInnes, Miss Bromley, Miss Beynon, and Miss Clymer. A second prayer-meeting was held in the evening at the C.M. House. We must say more about this great enterprise next month. Meanwhile we earnestly commend these brethren and sisters, and also all the regular missionaries now on the sea or about to start, to the intercessions of our friends.

WORK AMONG THE AINOS OF JAPAN.

1. Letter from the Rev. Walter Andrews, C.M.S. Missionary at Hakodate, Japan.



LEFT Hakodate June 1st, and after two days' travelling, partly by carriage and partly by steamer, found myself tramping the road to Horobetsu. This road led me through miles and miles of lilies of the valley; for acres nothing could be seen but the white bells half hidden among the green leaves. The Japanese call them "horse's ears," and cannot understand why we prize them so much. I soon found I was in the Ainu country. Pack-horses, ridden by the Ainu, were continually coming along the road. These Ainu are handsome-looking men, with long black hair and beard. The women have their lips, wrists, and arms tattooed. Just this side of Horobetsu I had to cross a wide river by means of a boat and an iron rope, and in a few minutes was sitting comfortably in Mr. and Mrs. Batchelor's little house. Their house consists of a lean-to attached to the side of an Ainu hut, through which you pass to go in and out. There are three rooms and a kitchen, and in winter would be tolerably snug, but in summer unbearably hot. The roof is water-tight, and that is the greatest advantage.

Ainu huts are very primitive but solid erections—four or five rough trees for posts, tied to the beams and rafters by the tendrils of the vine. The roofs are thatched with rushes, and the walls made of the same material. Two or three square holes with wooden lids, which are raised and lowered by a cord, serve as windows. A newly married couple have a very small house, just big enough to sit in. After they have been married a year this house is enlarged, and so on, until it becomes a comfortable size. At the wedding and at each enlargement a *satie* (rice spirit) feast is held, with the attendant debauchery. The poor Ainu are inveterate drunkards. Half of the village of Horobetsu is Japanese and half Ainu. The Ainu part looks the more picturesque, as their huts are dotted about here and there, with a reasonable amount of space between each in case of fire. In the evening Mr. Batchelor took me to see a graveyard, which was in an out-of-the-way place, and could hardly be distinguished except for the tops of the wooden posts which appeared above the long grass.

Trinity Sunday.—Soon after breakfast the Ainu servants came in for morning prayers, singing in Ainu "Jesus loves me." Having squatted down on the little round mats on the carpet the men stroked down their long beards with their hands, and in this manner saluted us. Thanks to Mrs. Batchelor's training they sing tolerably well, and in time will sing much better than the Japanese. At eleven o'clock a Japanese service was held. In the village there are a few Japanese who are anxious to learn Christianity, but as most of these inquirers were away on business our Japanese congregation consisted of two, the headman of the village and a farmer. After prayers and a sermon these two inquirers were admitted as catechumens, and so the nucleus of a Japanese church was formed. These two men were most anxious to have it clearly under-

stood that they did not wish to receive baptism before they thoroughly understood the meaning of Christianity. Of course we assured them there was no fear of that.

The most interesting service of the day was at two o'clock, when I baptized an old Ainu woman and a young girl. This woman was about 82 years old, and was mainly led to believe on Christ through her little granddaughter singing the hymns Mrs. Batchelor had taught her. She is bent almost double with age, and rarely moves away from the side of the fire. It was a very pretty sight to see her led by her little granddaughter, a child of eight years old, from her hut to Mr. Batchelor's room. There were ten Ainus present at the service. The landlord, who is a son of the old woman, being a sort of chief, was dressed out in his robes of office, consisting of a gold embroidered cloak. The old woman was dressed in her best, with large metal rings two inches in diameter hanging from her ears. The men had pieces of red cloth tied to the lobe of their ears. The little granddaughter had a large glass necklace. The service was most impressive, the old lady making her answers most clearly. She was baptized as Eve and the girl as Esther.

At eight o'clock in the evening five or six adults came to a preaching service. The expressions of delight and astonishment on their faces while Mr. Batchelor was expounding the parable of the wise and foolish virgins was very amusing, and very different to the Japanese, who

through the most thrilling narrative will sit as stolid as possible. After the preaching the few Christians were asked to remain to a prayer-meeting. The two who had been baptized in the afternoon were especially prayed for. Went to bed at nine thoroughly tired, but having spent a most delightful missionary Sunday.

Monday.—Started from Horobetsu for Hakodate. Called in first to see the old woman, who was sitting by her fire looking very happy and contented. She gave me a present of a carved rice spoon to show her gratitude.

Another day and a-half's travelling brought me back to Hakodate.



A GROUP OF AINU (OR AINOS), ABORIGINAL INHABITANTS OF JAPAN.

2. Letter from Mr. J. Batchelor, C.M.S. Missionary to the Ainus.

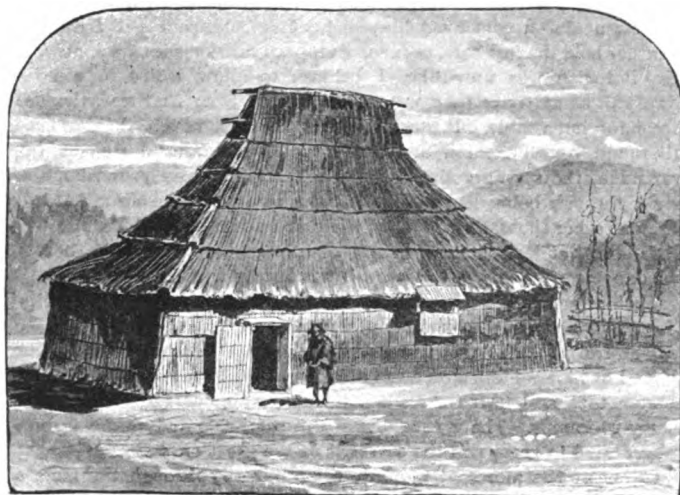
HOROBETSU, March 29th, 1887.

A little heathen child having died in this village a few days ago suggested to me the idea of writing and forwarding to you the following facts; at the same time enclosing two illustrations which Mrs. Batchelor kindly sketched for me.

The facts are these: At 9 o'clock A.M. on March the 7th I was called into an Ainu hut to see a sick child who was supposed to be dying. The child's age was four years, and I found it suffering from acute bronchitis; it was in convulsions. As there was no doctor within thirteen miles of this village, I was asked to do what I could to check the disease. I immediately had the child placed in a hot bath and gave it an emetic. The result was marvellous, so that the child slept immediately afterwards for nearly an hour, and then was able to take some hot bread and milk. But upon its awakening the fond but foolish parents allowed the child to have its own way, and, being in a perspiration, actually took it almost naked too near an open window; a cold March wind was blowing at the time. The result was a relapse, and the child died. I was with it at its death. This is but the second time I have been allowed to enter an Ainu hut when the hand of death has been upon any of its inmates.

When the child died there were some fifteen weeping women and

* Other accounts of the Society's work among the Ainus appeared in the GLEANER for October, 1875; May, 1877; March, 1881; March, 1886.



EXTERIOR OF AINO HUT. (See Mr. Batchelor's Letter.)

twenty praying and howling men present. The uproar was very great, and the despair of the parents heartrending to look upon. As I could do nothing more for the child I returned to our home (*part of a hut*) to rest.

The next day the child was buried, and I took the opportunity of going to see the parents and mourners that I might speak to them of the Christian's hope. I found the hut full of people, but alas! most of them, men and women too, were helplessly drunk, and lying scattered about all over the floor of the hut. Nevertheless, as there were some six or seven sober men and women among them, I spoke to them on the subject of a future day of resurrection and judgment, and of the gift of life eternal to the faithful redeemed. God grant that some of the seed sown may spring up and bear fruit to the glory of our blessed Saviour.

These few facts then I would leave to speak for themselves; but I earnestly desire to ask for the prayers and kind sympathy of praying Christians.

The illustrations I send you are as follows:—No. 1 represents the hut. The opening on the left is the doorway; that on the right is the window near which the poor child was carried and where it caught its death-cold. The place containing the cluster of sticks on the east of the hut is deemed to be sacred. The long poles have the skulls of bears upon them, and are offerings to the gods. The short sticks with shavings attached are also offerings to the gods, and are called Inao. None of these things are worshipped; they are merely offerings.

No. 2. This picture represents the interior of the hut after the child was buried. The people lying about are supposed to be intoxicated. At the extreme end of the hut note the window. That is the east end of the hut. Aino huts always stand east and west; and when praying the Aino always face the east, like the Jews of old. The east left-hand corner of the hut is given up to the reception of what treasures an Aino may possess, and there is always a good supply of Inao (whittled sticks) placed there.

JOHN BATCHELOR.

NOTE.—The two pictures on this page are from sketches by Mrs. Batchelor, and have been redrawn specially for reproduction by the process now so largely used in the GLEANER.

AN APPEAL FROM KANDY.

To the Editor.

DEAR SIR,—Among the many pressing claims for means to carry out the longed-for advance in mission fields, may I plead for an old mission, where after seventy years of labour a very real want still exists.

The Kandyan girls in the centre of Ceylon are as yet practically unreached. Schools in Kandy have been tried, and fail through national custom and prejudice. The plan which promises really to meet the need, is that a Christian lady should devote herself to this call, and endeavour, somewhat as a Zenana missionary, to win the confidences of Buddhist mothers in the Kandyan homes. These are much more easily reached than the private dwellings of Hindoo and Mohammedan or Chinese people. The visits of the missionary would be welcomed by all, the climate is really delightful for the tropics, while the civilisation of the chief of Crown colonies makes residence in this lovely country quite comfortable.

Who then will consecrate her service this day unto the Lord? About £1.50 a year would supply the necessities of civilised life.

The following incident will illustrate the urgency of this plea:—

A very delightful pupil of Trinity College, Kandy, coming from a Kandyan home, beloved and honoured as a fellow-student, quite a leader in our small society, was influenced by the regular teaching in College, but left us unconvinced. Married and settled into a Buddhist home he seemed quite gone. But by the power of the Holy Spirit the teaching he had received was brought back to his mind, and six months after his leaving he came to beg for baptism. His widowed mother, broken-hearted at his giving up Buddhism, declared he never could be her son again. His companions laughed, but as he said, "I count it only too great an honour." He was baptized and confirmed; and our whole community felt the blow when he was laid down in consumption. His mother, mother-in-law, and wife, believing that the change in his religion was the cause, tried to get him to allow a devil ceremony—if only he would put a charm upon his arm. "I don't believe in it," he says. "I am safe with my own Lord Jesus." But unconscious through the heat of fever for four hours every day, they would put on the charm in his unconscious moments. Thus beset by heathen devices he died, and though our people went to bury him the women refused the body, and he was buried as a Buddhist.

That mother-in-law was the wife of a former convert, the wife a daughter of a professing Christian. But no one has yet been able to bring the knowledge of the love of Jesus to these Kandyan women. Will some of your Gleaners make this a special object? Will some sister who loves Jesus undertake this work?—Yours anxiously waiting,

September, 1887.

J. G. GARRETT.



INTERIOR OF AINO HUT. (See Mr. Batchelor's Letter.)

MR. WIGRAM'S TOUR.

Extracts from Mr. Edmund Wigram's Letters.

XI.—AMRITSAR, NAROWAL, AJNALA.



TUESDAY, Feb. 15th. 6.30 a.m., Amritsar Station.—Mr. Wade, Mr. Bateman, Mr. Perkins, Mr. Briggs, Mr. Norman, and Dr. Henry Martyn Clark. And then at his bungalow a welcome by Mr. Robert Clark himself. Mr. Tisdall we also met during the morning.

[After visits to the Girls' Orphanage, the Alexandra Christian Girls' Boarding School, and the High School for Boys—]

Thence onward through the somewhat odd, narrow streets to have a look down on the Golden Temple, which contains during day-time the Grunth, the sacred volume of the Sikhs. During the night it is kept in another building near. It is a curious thing that not one of the houses overlooking the Golden Temple—so it is said—contains a chair or bedstead: to sit on anything but the ground, as it were in presence of the Grunth, would be an insult to it. You have to take your boots off to go up to the temple or see the inside, so we did not go. Amritsar is the great Sikh centre, and the work among the Sikhs appears to be perhaps the most hopeful of any. I do not know that they really have much faith in their religion.

Father had a visit from Mr. Abdullah Athim, a Government servant retired on pension, who is now working heart and soul as an honorary catechist of the Society. Mr. Clark asked him to tell Father what we need for the Punjab. "Just the out-pouring of the Spirit—nothing more." I think there is a decided feeling, whether amongst many or few, that at any moment now it may be true indeed, that the time to favour the Punjab, yea the set time is come.

At four o'clock came a fine gathering in the big room of the Alexandra School, which was nicely decorated. It was a general meeting of missionaries and Christians of the C.M.S. congregation, with a few others also to welcome us. After the girls had sung "Tell it out among the heathen," an address was read, first in Hindustani by the Rev. Dr. Imad-ud-din, and then in English by the Mr. Rullia Ram, a leading member of the Native Christian community. Father replied, and was interpreted by Mr. Perkins. He and Mrs. Perkins have just joined the Society as honorary missionaries. Such a thing is astonishing to the Indians generally, as he was high up in the Civil Service, and they could see that, from a worldly point of view, he had nothing to gain by becoming a missionary, and that it was not because he was too great a fool to get a living otherwise that he did so! Then I spoke to the girls, suggesting to those who knew English to tell those who did not something of what I had said. The Children's Scripture Union portion of the day before helped me in a subject to speak on. Many of them I think belong to it.

C.M.S. Dispensary and Hospital.—Dr. Clark has three out-stations, with a dispensary at each—Jandiala, Sultanwind, and Narowal. The latter he showed us over later in the week. Also he has the superintendence of the one at Clarkabad. The doctor in charge at Narowal is Dr. Imad-ud-din's eldest son. The last report but one gives an average of just over 1,000 cases a week treated in the Medical Mission. We went the round. First the place where the preaching is carried on daily before the medical work begins. None are attended to, except new or urgent cases, if they are not at the address. There were pictures on the walls. One of the Good Samaritan, he said, formed a favourite subject. This preaching-room forms a back verandah of the dispensary. Thence we passed through the consulting-room into the dispensing-room, where they keep already made up a number of powders for common ailments, *e.g.*, fever powders. Then there is the doctor's private room, and the operation-room. A few yards off, behind the dispensary, is the hospital for in-patients, which contained, on our visit, seven or eight non-Christians and three Christians. One man had been blind of both eyes, and could now see, I think, with both. Another was a lunatic recovering. Over the mantelpiece is Miss Havergal's *Shamaun's Flag for Christ*, nicely illuminated, and in her own handwriting.

February 18th.—We reached Narowal, having crossed the river Ravi, on the opposite side of which, besides refreshments brought by friends, found the ladies' trap awaiting us. At Narowal the boys of the Mission School were drawn up ready to receive us; the Mission School which God

has so blessed by conversions in the past: how one longs that it may be so now again—a continued blessing! Miss Catchpool and Miss Mary Reuther hold the fort here, as far as European missionaries are concerned. Mr. Bateman was unwilling, I believe, to allow ladies to come to Narowal, as at times they were quite cut off from Amritsar, the Ravi becoming impassable. It must be something of a novelty having floods all round your bungalow and up to the first or second step of your verandah, the servants also coming to take refuge on your island one night through being flooded out of their own accommodation hard by. Then at other times, as we had it, there is no trouble, and Dr. Imad-ud-din's horror at Mr. Bateman's exposing so valuable a life as Father's to the dangers of a journey to Narowal was hardly well founded.

Well, after breakfast we walked through some of the narrow "gullies" (footpaths between the houses) of Narowal to visit the *mela* [religious fair or festival]. It was a wonderful sight, as from somewhat rising ground one looked down on acres of closely-packed heads, with here and there a tent, and near the front a few entertainments of the nature of merry-go-rounds. The women, dressed in parti-coloured garments, were congregated in groups on the outskirts of the great crowd.

To one of the aforesaid tents we made our way through the mass of people. Entering by this back entrance, and taking seats, we found on the ground in the middle Christians sitting with "instrumental music." Preaching was carried on in front of the tent. They had begun the previous evening, I believe, and on our arrival, about mid-day, had already been at it again since seven or eight A.M. Dr. Clark was there—had been at work the whole morning, chiefly at the tent preaching, but relieving it with an operation on a little boy who had been bitten by a mad dog.

February 19th.—Off again at 7.35 on our way towards Amritsar. After recrossing the Ravi, and a smaller stream dear to Mr. Bateman for baptisms performed in it, we reached Ajnala, whence illness had obliged Miss Clay to flee homeward for furlough but a short time before. Miss Hanbury and Miss Grimwood, both of whom have been out about two and a half years, received us there. Ajnala is a good centre for the Village Mission, and the map of the district showed a goodly number of blue and red marks against villages visited by one or other of the two ladies in their itinerations. At the Mission itself, besides the bungalow, there are a church, houses for the pastor and other male agents, and a little "Zenana" compound for the female agents. This latter contains also a small dispensary, administered by one of the ladies, and a room for an in-patient, hung with Scripture pictures. One was a remarkable representation of the Resurrection, which she said took wonderfully—the idea of Christ being alive strikes them so much. We missed seeing the pastor here, the Rev. Mian Sadiq. He is interesting as being one of the three sons of the good Christian told of by Mr. Ball in the last October GLEANER (1886), all three of whom were converted after his earnest prayer for them.

Sunday, February 20th.—Back at Amritsar for Quinquagesima Sunday. The fine large Mission Church had a good-sized congregation in it at the morning service, and Father preached on 1 Corinthians ix. 24, &c., and when he had finished, Mr. Wade went up into the pulpit, and gave the substance of the sermon in Urdu. At 5.30 we went to the English Church, where there was a good sprinkling of soldiers, and the chaplain preached. After dinner we had hymn-singing, and a good large company present. The English-speaking girls of the Alexandra School were there, the Corfields, and the Batala eleven, as they had won their first match, and were still in Amritsar, and most of the missionaries, ladies and gentlemen. We had several hymns, after which both Father and I were asked to say a few words, and he offered prayer to conclude. It was a very happy general farewell to Amritsar.

Amritsar is, I suppose, the most complete Mission we have yet visited. Village as well as city, women as well as men, are being systematically evangelised; simple preaching of the Gospel is aided by educational and medical efforts; the heathen are being reached, and at the same time the Christians thought after. So there are plenty of subjects for thanksgiving, and for prayer too. So for missionaries and workers, and Christian boarding-schools, and medical work, whether amongst men or women, and whatever the varied agencies may be, let us praise God, and pray for love and humility, faith and wisdom, to be granted, with regard to every work undertaken and every project put forward.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY DIBDIN.

Missionary Lesson.

Read—St. Luke v. 1—11. Learn—St. Matt. iv. 19; Rom. xi. 20; St. Mark xiv. 38.

Describe fishermen, weary and disheartened with night's fruitless toil, lending boat as pulpit to the Lord Jesus, obeying His word, receiving reward which filled them with surprise, and listening to His call to a nobler fishery. This call still heard. To-day hear of some who obeyed it.

I. THE NET CAST.

China a fruitful country, producing rice, wheat, cotton, tea, and many sorts of fruit, besides silk—rivers and canals make trade easy—has a crowded population. They were all idolaters, and hated foreigners so much that Mrs. Noble, widow of a captain whose ship was wrecked on the coast, was shut up in a wooden cage and carried about streets of city. Yet some heard their Lord's command to "catch" souls of Chinese. In 1848 an unknown person gave £5,000 for the purpose, and in 1848 the war having opened five ports to foreigners, two missionaries (Revs. R. H. Cobbold and W. A. Russell) were sent to Ningpo, reminded as they went that "one soul is worth more than a king's ransom, yea, more than the whole world's wealth." They, and others who followed, learned the language, walked about town and neighbouring villages, telling of Christ's love and mercy, opened schools, translated Bible and good books, opened hospital for opium smokers.

II. THE NET FULL.

Their work not in vain. After three years first convert baptized, numbers increased slowly, children came to school, patients to hospital, a Native ordained. Now, in and round Ningpo, 1,000 Native Christians, four Native clergy, forty lay teachers. During last year 121 baptisms, many new stations.

III. THE NET BROKEN.

Yet all not successful. One young man appeared to receive truth and was baptized (the missionary thinking him "for Christ prepared to live or die"), and made catechist, but fell back into the sea of wickedness from which he had been taken and became Buddhist priest. Of the many who came to opium hospital, most returned to their darling sin, and very few became Christians.

LET US LEARN TWO LESSONS.

1. To obey God's call however useless it may seem to us (St. John xiii. 7; xv. 14).
2. To watch and pray, lest we enter into temptation and cease to run well (Gal. v. 7; St. Mark xiv. 38).

NOTE.—For fuller accounts of the Mission to Ningpo, the teacher is referred to the *Story of the Cheh-Kiang Mission* (C.M.S.).

The cage in which Mrs. Noble was imprisoned is to be seen at the Museum of the Royal United Service Institution, Whitehall Yard. It is a square framework too small to allow a grown person to stand or even to sit upright.

Illustrations and Anecdotes.

BY THEIR FRUITS YOU SHALL KNOW THEM.—The Rev. J. Martin writes from Fuh-Ning: "One of the men I have baptized this year is a servant in the house, and since he acknowledged Christ as his Saviour his character has greatly changed. Others in the house have seen the difference, and when I asked him how he had been able to conquer his most hasty temper, he replied, 'I am trusting Jesus to conquer it for me.' He occasionally accompanies me on my itinerating tours, and seizes every opportunity he can to preach Christ on the road."

LET US LAY ASIDE EVERY WEIGHT.—Some Karens (a wild tribe in Barmah) came to Mr. Judson bringing a mysterious book which they had worshipped for twelve years, and asking whether it were the same book as the one from which he taught, as they wished to follow his religion. The book, a tattered one, turned out to be an English Prayer-book. For several days the missionary taught these ignorant people. When they were about to return to their native forest, the chief, with some pride, arrayed himself in a sorcerer's dress that had been his for twenty years. A Native Christian told him such a dress would be of no use to him if he were a follower of Christ. He immediately gave up his wand, and on his way home tore up the dress and threw it into a brook.

"LIFT UP YOUR EYES, AND LOOK."

VI.

WE have yet one more look to take, in connection with the work of Missions; and this look shall be *forward* to the great Harvest Home above, when both sower and reaper shall rejoice together in the presence of the Lord of the Harvest.

Let us all try to picture to ourselves that day of joy and gladness, and then ask our own hearts the solemn question, what will be our share in the rejoicing and in the rewards of that glorious Harvest Home? Shall we be found among the sowers who have helped to sow the good seed of God's Holy Word, and to scatter it broadcast throughout the world? Shall we be found among the reapers whose blessed privilege has been to gather fruit unto life eternal? Shall we have a crown of rejoicing similar to that which St. Paul looked forward to with such eager anticipation and such assurance of hope?

There will be, by God's mercy, a great multitude of saved souls in Heaven, gathered in from every nation and kindred and people and tongue. Will any of them have been gathered in (under God) to that bright home through our influence, our gifts, our efforts, and our prayers? or will ours be a starless crown?

Each faithful labourer will in that day receive his wages; yes, every man shall receive his own reward according to his labour, and what will the wages, what will the reward be? Not Salvation! That is the gift of God, purchased for us by the precious blood of His dear Son; and that is ours already, if our souls are resting by faith on Him who died for us on the cross of Calvary.

Surely one part of our reward will be the unspeakable joy of having helped to save our fellow-men from death, and thus to gather fruit unto life eternal. Surely the earthly toil will be repaid a thousand fold, if our heavenly wages shall be to have a share in the fulfilment of the Promise, "They that turn many to righteousness shall shine as the stars for ever and ever," and to hear from the lips of our Divine Master those gracious words, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

May this joy be the happy portion of each one of us; and may there be at the final Harvest Home many precious souls to welcome us into everlasting habitations, whom our earnest prayers, our loving efforts, and our liberal gifts have been the means of bringing from darkness to light, and from the power of Satan unto God.

EDWARD D. STEAD.

EVERY ONE TO HIS WORK.

St. Agnes.

Neh. iv. 15.

10's.



ETERNAL GOD, Who didst so love the world,
As to redeem it at a mighty cost;
Give us the Spirit of our SAVIOUR KING,
Who left His glory to restore the lost.

Oh, touch our ears, that we may hear once more,
Each for ourselves, His latest earthly word;
Oh, touch our hearts, that it may echo there,
Till each arise to labour for the LORD.

Let us not deem it self-denying toil,
But count it joyous privilege to bear
Our feeble part in Thy triumphant march,
Which kings might gladly give their crowns to share.

To do Thy will with loving heart and hand,
In work for angels—yet may it be ours
Who send or sow in faith the precious seed,
Looking to Thee for fertilising showers.

'Tis ours to scatter, Thine to give increase;
Graciously quicken all the buried grain,
And speed the time when living fruit for Thee
Shall ripen fast on every distant plain.

In Thy wide vineyard use us each and all;
Strength at Thy voice is valiant—weakness kneels;
As waiting servants we would thus unite
To clear the pathway for Thy chariot-wheels.

E. H. H.



BELFRY AT NINGPO. (*From a Sketch by Miss C. F. Gordon-Cumming.*)

A BELFRY AT NINGPO.



N Ningpo (as I suppose in each of the countless old cities of China) there seems no limit to the multitude of temples to many gods, each affording something of interest to the sight-seeing traveller. I explored a number of these on the brink of a series of large stagnant ponds, known as "The Lakes." Amongst those which we visited were the temples of the God of War, and of a deified hero, and that of the ever-popular God of Wealth. Whatever deity may be neglected, the latter never fails to receive the daily adoration of every householder in China!

Not far from these we halted at an old Buddhist temple, in which seven dragons' heads are represented on the cloud canopy of the great gilt image of Buddha. This was to me especially interesting, as being the first indication I had seen in China suggesting any survival of that legend of the seven-headed serpent which holds so conspicuous a place in the Buddhism of ancient India and Ceylon, where it is generally represented spreading itself as a protecting canopy above the Buddha. At the back of this shrine, we found, as is usual in this district, a great altar to the Goddess of Mercy, who is here represented standing on the head of a gigantic serpent, while attendants, representing Chinese cherubs, float around her on clouds. The young child in her arms, and the glory around her head, seem so singular a counterpart of the ordinary representations of the Blessed Virgin, that, finding them here in Buddha's temple, recalled to my memory a curious little chapel I visited in a remote district of Ceylon, where the semi-Catholicised people had erected an altar to Buddha on one side and to the Madonna on the other.

Close by this temple there is a very uncommon and picturesque four-storied belfry containing a splendid bronze bell, at least eight feet deep, and all round it are embossed the five hundred disciples of Buddha. They are all sitting, and to each figure is allotted a space of about four inches square; but small as this is, each figure is different from all the others. These enormous bells, which are to be seen in many cities both of China and Japan, are marvellous specimens of casting, although produced in the most primitive manner.

CONSTANCE F. GORDON-CUMMING.

THE C.M.S. IN 1837 AND IN 1887.

X.—JAPAN.



JUST two hundred years before Queen Victoria's happy reign began, Japan, the Great Britain of the East, was closed against the Christian. Rome alone had tried to present the Christian religion to the millions of this outpost of the Eastern hemisphere. But it was the Christianity of Rome she had introduced. Buddhist ritual, with its gorgeous vestments and clouds of incense, needed little alteration; and the images of the Goddess of Mercy became images of the Mother of our Lord. The Jesuits mixed themselves up with political plots; and at length Japan turned against them.



KISANNON, THE CHINESE GODDESS OF MERCY.

The Christians were massacred by thousands; Christianity was proscribed; and men and women were compelled to trample upon pictures or images of Christ. Fifty years ago, nay even thirty years ago, nothing seemed so impossible as the Christianising of Japan. The old edict was still in full force, and appeared on the public notice-boards at every roadside, at every city gate, in every village throughout the empire:—"So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head." These proclamations were not removed till 1873.

But there is One "who openeth and no man shutteth," and who had, eighteen centuries and a half ago, said that "The gospel must first be preached among all nations, and then shall the end come." Our Church Missionary fathers believed this, and already waited upon God to open Japan. We have somewhere seen a letter of good old believing Thomas Scott, our first Secretary, in which he clearly contemplated the evangelisation of Japan. It boots not how, though the story is of deepest interest. But in 1837, when

Queen Victoria ascended the throne, there was as yet no possibility of even entering the country. It was first in 1854 by Americans, and then in 1858 by Lord Elgin, that the God and Father of our Lord Jesus Christ unlocked the door. Ten years later a marvellous revolution followed. Out of it sprang a new Japan. The real emperor, the Mikado, rules. The Shogun, or war minister, who had usurped the power for centuries, ceased to rule. The Daimios, or feudal nobles, ceded their power and rights to the emperor. On January 1st, 1873, the Calendar of the civilised world was adopted. This was followed in 1876 by the adoption of Sunday as a day of rest. Education, the post-office, the telegraph, and every kind of development of Western civilisation have been introduced.

The American Churches were the first to commence real Christian work, and God has blessed them in it. In 1865 the first convert to Christ was baptized. In 1872 the first Native Japanese Church was organised. The first money for building a Christian place of worship came from Christian converts in the Sandwich Islands. Wondrous things have happened. So early as 1854, when an English fleet of war steamed up into the harbour of Nagasaki, a pocket Testament was, accidentally as we say, dropped into the water; Wakasa, the Japanese commander-in-chief, picked it up; it led to his conversion and that of his family. He was baptized in 1866, twelve years afterwards. Again, a book on geography, in Chinese, published by an American missionary, fell into the hands of Mr. Niisima, a Japanese gentleman of good family. It led to his going to America "to find God"; to his embracing the Christian religion; and ultimately to his becoming the head of a Christian college at Kioto—the city where the Mikados had resided in solitary magnificence of isolation for a thousand years—a college which educates a hundred Japanese Christians to labour for Christ among their own people.

At the end of 1884 there were 6,598 communicants at the table of the Lord in Japan, 1,600 of whom had been gathered in within the current year, and the whole Christian community numbered 30,000 souls. Dr. Murray Mitchell said at Copenhagen, in 1884, "Heathenism is dying, and will die out in a generation; but the tremendous question is, shall its successor be secularism or Christianity? *The answer depends upon the Christian Church: will she put forth far greater efforts?*"

In this blessed work C.M.S. has her part. An American brother's call for prayer for Japan, twenty years ago, drew the Committee's attention to it. C.M.S. people were aroused, and fell upon their knees. Anonymous Christian liberality supplied the first £4,000. In 1868 Mr. Ensor was sent out. A succession of brethren followed, among whom the names of Mr. Warren and Mr. Piper are household words. The work has prospered; true it is small compared with that of our American brethren, but Nagasaki, Osaka, Tokio, all places of much importance, are occupied. We have had 243 baptisms in the year. We can bless God for 758 baptized Christians. Hakodate, on the northern island of Yezo, is occupied to deal with the aboriginal Ainos, a tribe very similar to the Esquimaux of North-West America, whose cousins they probably are. Already in Tokio, the Mikado's Eastern capital, we hear of a self-supporting congregation. There is a great readiness to receive the Gospel. Educational work, ladies' work, Sunday-school work, lectures in college, are all going on. The first Native church, subscribed for almost exclusively and built by themselves, has been opened. Better than all, the whole Bible has been translated into Japanese. This is the last of the great languages of the world thus used to give the world, in its own tongues, the knowledge that "there is one God and one Mediator between God and man, the Man Christ Jesus, who gave Himself a

ransom for all." Already, too, "the 1,300 Christians connected with the three Episcopal Missions have lately formed themselves into a distinct 'Japan Church,' accepting 'for the present' the English and American Bishops, and English Prayer Book and Articles, but avowing their determination hereafter to claim entire independence." A Native Church Missionary Society, too, has been formed at Osaka.

As we read all this, and it is but the briefest sketch of what God hath wrought for Japan, one thought rises to the mind, "Up; is not the Lord gone out before us?" E. L.

BEASTS AND BIRDS AT MPWAPWA.

Letter from Dr. Pruett.

[We need hardly remind our readers that Mpwapwa is one of our stations in Eastern Equatorial Africa, about 230 miles inland from Zanzibar, on the road to the Victoria Nyanza.]



His district abounds in rhinoceros, buffalo, antelope, wild boars, leopards, hyenas, jackals, civet cats, and other small carnivora. There are also lions at Kisokwe and Kikombo, but none here. They once paid a visit here when an ostrich farm was commenced, but have not come since.

In my frequent visits to Kisokwe I have to walk about five miles across the north-east corner of the plain, the rest of the journey being hill. Three miles of the five I go along a well-worn caravan path through the thicket. Going by night it is rare to see wild beasts, except hyenas; they all seem to shun a combat with man. But in the morning, returning, my Native attendant shows me the traces of the different animals, as I cannot distinguish them all as yet. The hyenas are the animals that are most frequently both seen and heard. Sometimes you can hear them from the house soon after sunset, and whining at intervals through the night. About 3 A.M. the whining gets more frequent—they are calling to each other, the natives say—then it commences to get more distant, and finally ceases; and the hyenas have returned to their homes before the first rays of the dawn. I never so fully realised before the description in Psalm civ.: "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun riseth, they get them away, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening."

This last sentence exactly describes our hours here. I frequently travel by night to get my visits done, yet rarely meet a native. I have only once gone a long walk by night alone; but there is very little, if any, danger of being attacked, the wild beasts having such a dread of man. I suppose it is that man's dominion over the animals still survives to a large extent. We forget sometimes, perhaps, when inclined to fear them, "Every beast of the forest is Mine, and the wild beasts of the field are Mine." I am told that a variety of leopard sometimes attacks men, but know of no instance of it; also a man-eating lion, which is a rarity here at any rate, and a rogue buffalo, *i.e.*, one that has been turned out of a herd for misbehaviour, like the one that attacked Cole at Kisokwe. It is safer, therefore, to take a gun at nights, and certainly a companion, as if a man met with any accident on a long journey, he could get no help if alone, and so would have to lie out all night, and risk going to sleep and being attacked by the hyenas, who are always on the alert for an unprotected sleeping man. This might have happened to Cole after the buffalo had left him had he not had a boy with him, who ran home and brought help.

One night a lion killed Watt's donkey at Kikombo, leaving most of the body. Next night Watt prepared to wait up and shoot him when he returned to finish his meal. Shortly after dusk he went with a candle to a selected tree close to the donkey's remains, whilst his men followed with his guns. Just as he got up to the tree, there was his majesty commencing his evening meal. The guns were a short distance behind, so Watt could not shoot him; whilst the lion, seeing Watt and the candle, disappeared as quickly as he could. He had returned earlier than expected; perhaps lions always do that to save their meat from the hyenas, as they cannot climb like the leopards, who, for safety, place their unfinished prey in the tops of the trees. It was in the top of a tree in the garden here that I found the remains of Baxter's terrier

one morning on my return from Kisokwe. The dog had broken loose and gone to sleep on the verandah, and the leopard, who had come several nights previously but had been afraid to jump up on account of my mastiff being there, had seized the opportunity of finding the terrier alone to kill him. We sat up in the huts round the tree next night, and shot the leopard when he went up to finish his meal.

I saw a leopard stalk his prey one moonlight night at Kisokwe. He had crept up the long garden to behind an aloe, a few yards from where the puppy was sleeping close to my window, and was ready for his final spring, when the mastiff, who was hidden in the shade, caught sight of him, and a few seconds later the leopard was tearing down the garden, with the mastiff a few feet from his tail. However, he outran the dog, and escaped over the fence.

A leopard will risk a good deal to get a dog, but a kid he seems quite unable to resist. Baxter told me that one once jumped into the kitchen through the window, after dawn, and pulled out a kid; whilst, since I have been here, another burst open the door of the hut in which two of the Mission men were sleeping, caught a little kid that was just inside, and hastily retreated. I see now the force of associating these two animals in the text, "The leopard shall lie down with the kid." I do not think that I shall misquote that text again.

Insect and reptile life is very abundant here. Lizards, varying from two to twelve inches in length, cross your path about every hundred yards. A few are very gaudily coloured—bright blue and red—but these are in the decided minority. Serpents you do not so frequently meet. I have only seen two cobras, and a baby python which was about seven feet long. When full grown, the python, the natives say, reaches to the length of thirty or fifty feet. During the six months that I have been here, I have only heard of one case of snake-bite. I was called to see the man on my return from Kikombo one morning. He had been bitten on the little finger by a small snake the night before, and his arm was already greatly swollen from the place of the bite to above the elbow. A few timely incisions prevented further extension, and in a few days his arm was well again. Scorpions are more frequent enemies, but their sting seldom seems to cause more than transitory pain. I have only been stung by a small one, but the pain, except for the first minute, was not greater than that caused by a wasp-sting. The biting ants, or *siafu*, which march in compact column a few inches wide and many yards long, do not do much injury, unless you deliberately stand in the middle of them and wait for them to crawl up. They marched through the house one night, and turned me out of bed at midnight. I was bitten perhaps in a dozen places, but the bites were very trifling. The bees are more troublesome. The natives hollow out logs for them, or utilise the empty packing-cases left by passing caravans, which they place in the upper branches of the taller trees. These you see perched up in the trees all about, each with its swarm of bees. When the honey season comes, the boxes are lowered at night into a fire of dry grass, the bees destroyed, and the honey taken. Occasionally the bees seem to get very angry, and buzz furiously around their houses, descending on any bird, animal, or man that happens to pass beneath at the time. Baxter keeps a swarm in the loft here. Once when they were angry they came down and killed a tame eagle which he kept; another time they killed a small monkey which I had bought as entomological attendant for my dogs. Rats are a nuisance; they swarm everywhere. They and the white ants between them give a housekeeper an anxious time of it. One day I went up to the store room to get a pot of honey. Two rats had eaten through the cover, and then gone in after the honey. They had got so sticky that they could not jump out, and there they had apparently remained for some days. I should think they must have been very thirsty.

Returning from Kisokwe one day last November, I saw a sight which made me think of home. It was the swallows. I had no idea any of them wintered here. Skimming over the ground after flies and enjoying the African sunshine, they made me feel as if I had suddenly been transported home. There are many kinds of birds here, but few that sing. Hawks in great numbers help to thin them, I suspect. The latter often sail over the garden in search of rats and other vermin. I am getting to know some of the birds, as a small Native here, with an ear for music and a taste for natural history, has made himself acquainted with their notes; and when the men bring in any they have shot, he imitates their cry, and sometimes describes their habits. The Natives do not waste powder and shot on the birds, but snare them, the boys more particularly. The boys are rather thoughtless in their treatment of dumb animals, except those that are useful. But I do not think they are more thoughtless than an average English schoolboy. Kindness and gentleness to the weak and helpless does not come naturally to most white people, I think.

THE MISSION FIELD.

WEST AFRICA.

THE Bishop of Sierra Leone has appointed the Rev. James Robbin, Pastor of Holy Trinity, Freetown, first Archdeacon of Sierra Leone. The Native Church willingly undertakes the entire pecuniary burden of this appointment. This is the first case on the West Coast of a Native dignitary being supported by Native money. Mr. Robbin has been Bishop's commissary for over four years, and he has so entirely gained the Bishop's confidence, as well as the respect of pastors and lay people, that he was singled out for this higher office by the popular voice even before the Bishop's mind was known. The Bishop hopes much from Mr. Robbin's calm and quiet wisdom and his conciliatory manner, and he hopes this new step will prepare the way for Church matters being more and more under Native control.

Mr. Robbin is one of the two senior pastors in Sierra Leone, having been ordained, with the Rev. W. Quaker, in 1859.

EASTERN EQUATORIAL AFRICA.

THE mail received on Sept. 24th brought the first complete copy of St. Matthew's Gospel in Luganda, printed by Mr. Mackay on the spot.

No letter came from Mr. Mackay, but Mr. Gordon and Mr. Wise write from Msalala (south end of the Lake) that they had heard from him that the Arabs had been persuading the king and chiefs to expel him from U-Ganda, and he expected to be obliged to leave, though he should do his utmost to stay.

BISHOP PARKER sends a diary of his journey from Mombasa to Mamboia by the new route, 400 miles, the greater part never before traversed by a European. He reached Mamboia safely on August 15th, accompanied by the Rev. J. Blackburn.

THE Rev. E. A. Fitch was well at Chagga, and Mr. Douglas Hooper at Uyui. Mr. Cole, at Kisokwe, was better.

Miss Fitch and Miss Hutchinson had arrived safely at Frere Town; and a telegram announces that Dr. Pruett and Miss Hutchinson have been married at Zanzibar.

PALESTINE.

WE deeply regret to hear by telegraph of the death of Mrs. Elliott, wife of the Rev. R. Elliott of Gaza.

NORTH INDIA.

THE Central Native Church Council of the C.M.S. congregations in Bengal met for the first time under a new constitution settled last year at Calcutta, on Aug. 11th, the Bishop of Calcutta presiding. This council consists of delegates from the two C.M.S. District Church Councils representing the Calcutta and Krishnagar Districts respectively. The District Councils chiefly administer finance and patronage; the Central Council, matters more spiritual and ecclesiastical. On the following day there was Holy Communion in the Cathedral, after which a general united council was held, representing all the Church of England Native Christians in Bengal.

CEYLON.

THE Singhalese Itinerancy, in the central districts of Ceylon, has a large number of little village congregations scattered over a wide area. Of some of these the Rev. G. Liesching writes:—

"It is most delightful to notice how Christianity is beginning to leaven their home lives; how heathen customs are being relinquished, yielding place to Christian; how the Bible in the vernacular is penetrating remote villages and hamlets, at a time when Mission schools are giving the rising generation in them the power of understanding and the desire of searching its sacred pages; how strictly the Sabbath is observed, and how neglect of it is regarded by fellow-Christians as a serious inconsistency; and how family life, in all its charm and beauty, is now prevalent in places where through generations Satan has reigned supreme."

CHINA.

WE deeply regret to announce the death of the venerable Mrs. Russell of Ningpo, the widow of Bishop Russell, on August 25th. She was married to him in 1852, continued at her work after his death in 1879, and died at her post, having thus laboured thirty-five years. Archdeacon Moule writes:—

"Oh! how we shall miss her! A link with the long gone past; a loving sympathiser with the newest recruit; loving and sympathising with the Chinese; one who, without Chinese dress or food or house, was, I believe, nearer to the Chinese heart than almost any one in China; a perfect speaker of the colloquial, and with a minute knowledge of the customs of the people; possessing, above all, an all-conquering desire to make the beloved name of her Saviour known and loved. When shall we look on her like again? When will our bereaved Ningpo Mission cease to feel the long pain of such a loss?"



WE are looking for a goodly gathering at the first Annual Meeting of our UNION on November 1st, All Saints' Day, at Sion College. We hope our distant members who cannot come are remembering it in prayer. Next month we hope to give a full account of the proceedings.

Our Motto Text for the ensuing year is Deut. xii. 18—*"Thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto."* This text will appear on the front of the Text Card to be issued to all members in December. On the back of the Card will be printed the following prayer, for daily use by members:—

O gracious God and Father, we bless and praise Thee for Thy love to us Thy sinful creatures in redeeming us unto Thyself by the precious blood of Thy dear Son, and for the gift of Thy sanctifying Spirit. May we show our love to Thee by loving the souls for whom Christ died, and seeking to make known His glorious salvation throughout the world. Teach us how to labour and to pray for the conversion of the Heathen, the Mohammedan, and the Jew. Lord, bless our Church Missionary Society, and all kindred Societies and Missions. Send forth labourers into Thy harvest, and stir up the wills of Thy faithful people at home to care for and to work for Thy holy cause. Bless our GLEANERS' UNION; show all its members what Thou wouldest have them to do, and give them grace to do it. And may we all be looking with faith and hope for the return of our King to establish His everlasting Kingdom. O Father, hear us, for His blessed Name's sake. Amen.

A "Gleaner Mother," who has about forty "Gleaner Chickens," has suggested that some distinctive mark should be devised for the Missionary Boxes used by members of the GLEANERS' UNION. Other friends have expressed the same wish. A special label has accordingly been printed, which can be had on application, to be pasted on the Boxes held by Gleaners in addition to the ordinary labels. But our Gleaners must understand that this is not intended to interfere with local arrangements for collecting the money. Box-holding Gleaners are to continue to hand their boxes in to the local secretary as before. Of course collections, like subscriptions and donations, can always be sent direct to Salisbury Square if desired; but the Society wishes local organisation to be encouraged and joined in as much as possible. It may, however, prove interesting in many places to see how many boxes are held by members of the UNION, and what success they have achieved; and the new labels will facilitate this.

Letters from Gleaners.

The Margin of the Cycle.

I see in the *Gleaner* that some Gleaners find a difficulty in the use of their Cycle of Prayer. I would call their attention to a remark in the September *Juvenile Instructor* in an article entitled "The Plush Diary," viz., "I must add them to the margin of my Cycle of Prayer." The plan of marginal notes is one that I have found very useful.

"I know HIM."

I have thought many times of writing a few lines of thanks for the helpful words in the June number of the GLEANER: "*Perhaps it is to lie still.*" This is my work, or a chief part of it. This has come especially home to me this week, which has been one of suffering more than usual, but the loving Saviour has been my stay. My reason for writing this is to give a line in 2 Tim. i. 12, which has been so forcibly before my mind (in the Revised Version): "I know Him whom I have believed": the word inserted is to my mind so powerful that it may help a fellow "invalid Gleaner," who may not have seen the R. I., and may we all pray more

earnestly for the work of the C.M.S. that all the world may "know Him whom we have believed."

Miss Nugent's papers are delightful, indeed the GLEANER is most interesting; mine makes a little tour every month.

An "Ever-praying Gleaner."

Would you kindly enrol the young fellows whose names I enclose, as Gleaners of our grand C.M.S. GLEANERS' UNION?

The one in the hospital is suffering on his bed of affliction. Ten years have passed since he was carried there, but he is "in Christ a new creature." He has been much interested in the C.M. GLEANER—which I send him through a dear Gleaner who visits the hospital—and now he has expressed his desire to join the Union, and do what he can to spread the glorious Gospel amongst the heathen. His labour will be within the four walls of his ward. Though suffering, he is a shining light for Jesus, many have been brought nearer to Christ by his living Christianity.

His whole time will be devoted to prayer; you can count him as one of the ever-praying Gleaners.

Our own Missionary.

Why should we not have our own Missionary? We are 7,000 in number. We are to receive our new card and manual without the trouble of asking for it (delightful!) for 2d. (3d. including postage). Why should we not all send back 1s.?

7,000 (No of Gleaners)
9d.

12)63,000

2,05,25,0

£262 13s. over our debts.

There would be sure to be a few special thank-offerings besides. Why should we not claim Mr. Mackay, thanking him for his sympathy and chart, and set the Society free to send out one who may be kept at home for want of funds? A BRITISH GLEANER.

Not to be the Only One.

I am the only member of the GLEANERS' UNION in this village of H—, but I don't intend to be the only one in this village, for by Christmas I hope to get many of my friends to be members of this GLEANERS' UNION. So please send me as many application forms and prospectuses as you can. I want to do this "All for Jesus," and I hope that it may be the means of bringing my friends to be praying and working members of the GLEANERS' UNION.

In a Barren Field.

I have recently left B— for the above address. I have left a parish where every individual Christian was expected to engage in work for the Master, and where there were many other Gleaners who were each striving to do a little in the great harvest; but now I have come to a village where souls are esteemed of small account, and where no effort is put forth to interest the people in the affairs of others around them. I have just been reading the Gleaners' page, and there the following paragraph struck me as being written specially for myself:—"True, loyal, patient service in a lowly sphere is the best preparation for a higher one," and "He that is faithful in that which is least is faithful also in much." That you may understand how applicable the words are to my own case, allow me to say it has long been my earnest desire, indeed from the time I first knew and loved God, to devote my life to His service, and I believe He has sent me here to glean. But though I long to teach others of Him, I am prevented by the coldness and formality of those who should put forth their hand to help. If you could insert a few words in the Gleaners' page their prayers would no doubt be secured, and the way opened for me.

Profits from a Magazine Club.

As I know you always welcome suggestions for helping the Society, I send you the Rules of our Magazine Club, which last year raised £1 9s. 6d. for the C.M.S. The working of it is very simple; the great thing is to make the arrangements for the year in good time, so if any other Gleaner would like to start one, now is the time.

[We have not space for the Rules. The annual subscription is 1s. Each subscriber may keep the magazine supplied to him one week; if more, a fine is exacted. All profits are given to C.M.S.]

The Secretary sends out the magazines, each in a glazed calico cover, with a copy of the rules and a list of subscribers pasted inside. Members who agree to keep magazines when done with pay 1s. 6d. extra. The magazines we take are *Sunday at Home*, *Good Words*, *Quiver*, *Sunday Magazine*, and *Fireside*; for one or two of them we have twelve subscribers, but about nine is the average. When once fairly started it is not much trouble, and if worked up a little towards the end of each year will grow. Our total profit during six years is £5 18s. 7d.

The following is from the lady in Jamaica, whose former letter appeared in our number for last December:—

If I understand rightly the benefits to be derived from the GLEANERS' UNION, one of them is that we may tell of our failures and troubles over the work, as well as our successes, to our C.M.S. fathers at Salisbury Square, so as to get sympathy and direction, just as Miss Nugent (whose excellent paper seemed written expressly for me) said that the workers did to Elisha, expecting faithfully that they will be taught of God what to tell us, for which Divine direction we know they pray.

Thus No. 1,172 has to cry out, "Alas, master!"—the cause being this: A small missionary tree was attempted as a first handful of Gleaning, and the writer having a strong conviction of the evil of incipient gambling in

the lottery ticket system, determined, notwithstanding the advice to the contrary of many friends, to have her articles simply for sale. It appears from the results, however, that so much accustomed have the people in this part of the country become to having all trees drawn for, that when they found that they were not to have the sport, as they called it, they simply left without purchasing, while other trees in the neighbourhood for similar purposes where that was done were quickly stripped.

Now I think it might be well to get the well-considered, collective opinion of our fathers, brethren, and fellow-workers in the GLEANERS' UNION, as to the real duty of Christians in this matter.

BIBLE READINGS FOR GLEANERS.

No. XI.

"The people are yet too many."—Judges vii. 4.

LAST month we traced God's principle of proving that *all* the glory must be His, by the many ways He shows us that everything, whether salvation, work or warfare, is utterly beyond our own capacity.

God has a grand plan of deliverance in His heart, and He chooses Gideon to carry it out, a man who had to confess, "My family is poor, and I am the least in my father's house." When He has thoroughly tested Gideon, then He associates others with him. Just as He does now. He makes *one* surrendered, consecrated soul to become the rallying point of a glorious enterprise. "The Spirit of the Lord came upon Gideon, and . . . he gathered after him. And he sent messengers throughout all Manasseh, Asher, Zebulun, and Naphtali:" and so were gathered 33,000. All that host a response to one voice!

Then came God's word, "The people that are with thee are *too many*." And so there was a sorting, and Gideon had to bid them count the cost: there must be no blinded ones in that host, and 22,000 returned of the "fearful and afraid."

There were only 10,000 left—a poor show beside the 135,000 Midianites. But God's word went out again, "The people are yet too many." There must be a second sorting—a still closer, finer sifting. And the result was that there were only three hundred left.

We have seen why God wanted to have only a few. It was "lest Israel vaunt themselves against Me." Now let us see what kind of men God wanted as His instruments.

As we read vs. 18 and 19, a very strange thing strikes us, that these men who were to gain the deliverance *had no swords*: they had trumpets, they had pitchers, and lamps within the pitchers, *but no swords*. We might think it was an omission, only for the very explicit words, "lamps in their left hands, trumpets in their right hands." And then it further says, "They stood every man in his place round about the camp."

Then here is the clue. God's close sifting was not to bring out the men who could fight, but the men who could *obey*: men whom He could trust simply to repeat what their Leader did, and shout, and break, and then *stand*. "As I do, so shall ye do," was Gideon's word. God wanted the men who could trust implicitly, and then stand unbroken. That three hundred had but one sword in their host, "The sword of the Lord and of Gideon," and they dared to stand and see it work, and allow their blazing torches to burn with concentrated light out of their shattered pitchers. The light was unbroken, because the pitchers were broken. And so they stood, and stood, and then the reserve who could fight, but who could not be trusted to *stand*, came up and pursued the fleeing host.

What striking teaching there is here. God's heroes are those who can *stand*. Their heroism was to stand still and shout. They had already had the victory over themselves. They had learned self-control, or rather, they had yielded to the control of God upon them, and could stand still and see the salvation of God. "Be still, and know that I am God." Their broken pitchers typified a greater thing, even their broken spirit, and their will surrendered to their Leader.

Then came the pursuing, and the clenching of the victory. Then the waiting thousands gathered, and glorious victory followed.

Oh! Gleaner friends, it is true through and through. First and foremost, true personally, and then true as to work. "We must stand to see, before we can go forward and seize." Those thousands are gathered under God's own bidding, and the inspiration of His Spirit. See it is so in Judges vi. 34, 35. But these want sifting, even the men who have gathered at His call. And He first sorts away the "fearful and afraid," and then He puts aside the men who could fight, but could not stand;

only for the present though—and when they also had learned to wait by being put back, He calls them forward, and the Three Hundred and the Ten Thousand win the victory under Him.

The story tells how high God puts the power to *stand*. Picture that band, standing round the camp, with their bared torches blazing steadily, their eyes fixed on their Leader, feet steadfast, and able to resist the impulse to throw themselves into the enemy's host, their trumpets sounding. Here the victory *begins* with standing. In Ephesians we read, "Having done all, to *stand*."

Our hearts glow as we think of the many who have "stood" with broken pitchers and uplifted torch. Mr. Wolfe, and his years of patience, John Williams, more years still, and now the host pressing in after their labours. And the silent standing ones in prayer, who cannot enter on the fray themselves, but who open the deliverance by their unbroken prayer.

Many now want to go forward. They have stood the test of courage, and are among the 10,000. God has yet another test for you. Can He trust you to *stand*? Does He see that you are so absolutely under His control that the din of battle does not make your eyes move from off your Leader, but steadfast and unmovable, you obey His word, "Look on Me," and you only do as He does?

It is striking that the test comes in the line of common life. I do not think there is anything typical in the way they drank, but it is full of teaching that they were being tested without knowing it. Then let us with hearts first of all set on His will, go about our natural needs and duties very simply, and some day we may be amongst even the Three Hundred!

SOPHIA M. A. C. NUGENT.

Texts for Bible-Searchers.

SUBJECT IX.—ASSURANCE OF SUCCESS.

Refs.

1. I shall give Thee the heathen for Thine inheritance . . .
2. The forces of the Gentiles shall come unto Thee . . .
3. Lo, these from the north and from the west; and these from the land of Sinim . . .
4. God also to the Gentiles (hath) granted repentance unto life . . .
5. There shall be showers of blessing . . .
6. There was given Him dominion . . . that all people, nations, and languages should serve Him . . .

Monthly Gleaner Examination.

Questions on October Gleaner.

1. What is the teaching of the three religions of China, and wherein do they all agree?
2. Compare the attitude of the Chinese toward Christianity fifty years ago and in the present day.
3. Travancore.—Notice briefly (1) the present character of the Syrian Church. (2) The hopeful work carried on by C.M.S.
4. The names Stern, Pargiter, Zenker, Stuart, occur in this number. Specify their stations and notice some features in their work.
5. Give a brief account (with names of men and places) of the remarkable fruits of a Medical Mission in India.
6. Gleaners.—Show how doubts and longings about God's service may be set at rest by the teaching in the Parables of the Pounds and Talents.

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Kate Copas, Holloway, No. 4,555.

ERRATUM.—In last issue the date of the death of Miss Hamilton, No. 2,338, was given as July 14th. It should have been August 14th.

To Correspondents.

Miss C—— asks if we can supply the addresses of hotels where the *Gleaner* could be sent regularly, as suggested by a correspondent in our August number. We are afraid we must not undertake the task of indicating which hotels to send to, but we shall be glad to hear that the plan is tried and proves acceptable.

E. C. J. mentions that the *Gleaner* is *lent* to all the teachers in her Sunday-school in succession. Better than nothing! But surely many of them could spend a penny a month upon a copy each, to keep, and to bind up at the end of the year!

Gifts received towards expenses of GLEANERS' UNION since last list in October:—*Gleaner* No. 121, 21; Miss Engström, 5s.; Mrs. Shackell, 5s.; A Friend, 2s. 6d.; Mrs. Headland, 2s. 6d.; Mrs. Clark, 2s.; Sums under Two Shillings, 10s. 9d.

AT HOME.



EVER before have the October and November steamers to the East taken so many missionaries and other labourers more or less connected with the C.M.S. as this year. Messrs. Dickeson and Stewart, the shipping agents who act for C.M.S. and the C.E.Z.M.S., have had to take *no less than seventy-seven berths*, including those for the Special Missioners to India, for the C.E.Z.M.S. ladies, and for three or four wives and sisters of missionaries going out to join the brethren abroad. To these should be added six I.F.N.S. ladies also going to India, most of whom work with C.M.S.

THE Special Winter Missioners for North and South India, the Revs. B. Baring-Gould, H. E. Fox, G. Karney, and F. Sullivan, Mr. E. Clifford, and Mr. Swann Hurrell, were to sail in the *Khedive* on October 20th; and the two for Bombay, the Rev. G. C. Grubb and Colonel Oldham, in the *Coromandel* on the same day. With the former, we rejoice to say, go four ladies, at their own charges, to engage in the work of the Special Mission, viz., Miss A. G. MacInnes, of Hampstead, sister of Mr. Miles MacInnes, M.P.; Miss Ada L. Bromley, formerly head of the Mildmay Mission at Bethnal Green; Miss Kate Beynon, daughter of General Beynon; and Miss Clymer, Secretary of the C.E.Z.M.S. at Birmingham. The Rev. F. W. Dodd, we much regret to say, is not well enough to go.

WE are glad to report the acceptance by the Society of the Rev. Walter Weston, M.A., of Clare College and Ridley Hall, Cambridge, Curate of St. John's, Reading, who has offered for work in Japan; also of Miss Elith E. Newton, sister of Miss Gertrude Newton, of the Mildmay Medical Mission at Jaffa, for work in Palestine as an honorary missionary. This is the first of the ladies offering for Palestine whose case is settled. There will, we trust, be more presently.

IT is a very special pleasure to announce the offer to the Society of two members of the late Rev. Henry Wright's family. His eldest daughter, Miss Agnes L. Wright, dedicates herself to the Mid China Mission; and his second son, Mr. Harry F. Wright, B.A., of Christ Church College, Oxford, places himself at the Committee's disposal for any part of the world. He is coming to the C.M. College until his ordination, and will probably not go out yet; but his sister hopes to go this winter.

OTHER offers will probably be accepted before this number appears; but we must defer names and particulars. Meanwhile we ask our friends to do two things: to thank God for the many devoted servants of His now coming forward for missionary work; and as we are now accepting candidates beyond the number that can be supported from the Society's ordinary resources, to pray that those to whom He has given ample means may be led to supply His treasury with the necessary funds.

ONE noble contribution has in this respect been a great encouragement. A sum of £3,500, unexpectedly inherited, has been instantly handed over by the friend inheriting it to the Society, in thanksgiving "for countless mercies in the last twelve months," as a free and unfettered gift, but with the request that, in using it, the needs of the Punjab and Japan may be specially remembered.

MR. WIGRAM and Mr. E. Wigram were welcomed at a special meeting of the C.M.S. Committee on October 4th, which was largely attended. Mr. Wigram spoke for an hour, and afterwards, in reply to questions, occupied another hour with supplementary information, all of deep interest. The great burthen of his statement was, More men!—for all parts of India, for China, for Japan. His public reception is described on another page. He is now engaged in visiting the great centres in the country to tell of what he has seen and heard.

ON September 24th died a veteran missionary of the C.M.S., John Ulrich Graf, who went out to West Africa with Henry Townsend, in 1836, and laboured at Sierra Leone nineteen years. He was a German from the Basle Seminary, but finished his training at Islington, and was ordained from the College. He was for a short time Archdeacon of Sierra Leone.

THE Rev. T. Huntley Greene, who died suddenly on Oct. 9th, was an old friend of the C.M.S., and wrote a series of devotional papers in the GLEANER in 1877.

THE Rev. H. B. Macartney, of Melbourne, writes joyfully that he was sending two labourers to join the C.M.S. South India Mission, viz., Mrs. Dowling, who goes at the charges of herself and her personal friends, and Mr. Tabor Davies, who goes on a fund raised by Mr. Macartney. This is the best kind of colonial federation; and Australia will be the gainer by giving her sons and daughters to the mother country's Foreign Missions.

WE are glad to say that, in response to Mrs. Tisdall's letter in the September GLEANER, a lady at Rome, whose father was physician-general of the Bombay army, has undertaken to interest the English residents at Rome in the Bombay Mohammedan Mission.

WE have never felt it necessary or desirable to trouble the readers of the GLEANER with the difficulties of the last six years at Metlakatla; and only once have they been noticed in our pages. We hope we may not have to enter into them now; but we feel it necessary to warn our friends against publications on the subject issuing from the American press, some of which are finding their way to England, and which are full of the grossest mis-statements about the Society.

WE would draw the special attention of our friends to the circular about the Bishop Hannington Memorial Church, at Frere Town, which is inserted in our present number. We earnestly hope that its appeal will meet with an immediate and liberal response.

MANY readers will remember the beautifully touching "In Memoriam" of "S. M. F. W.," by Dr. R. N. Cust, which appeared in the GLEANER of August, 1885. A little memoir of her, by her mother, Mrs. Cheales, of Brockham, has just been published, which we earnestly recommend, and shall refer to again hereafter. See advertisement.

C.M.S. PREPARATORY INSTITUTION.—Our friends are aware that some twenty years ago the Committee found it necessary to establish a preparatory class, with a view to aiding candidates for our Islington College to qualify themselves for the entrance examination, and also to insure that the character of a candidate might be thoroughly ascertained before he was permitted to go up for the College examination. The experience of the last twenty years has proved the very great advantage of this arrangement. The preparatory class has hitherto been carried on at Reading, in a hired house. Some months ago circumstances compelled the Committee to place the candidates in temporary accommodation whilst they are seeking for another suitable home. Before settling on any home or place, they think it well to let their friends know that they need for this purpose a house not more than twenty miles from London, and containing fourteen to fifteen bedrooms and four sitting rooms, to accommodate the Principal and his family and twelve to thirteen students. Will any friend either give or lend for a definite term of years such a home for this purpose? Communications on the subject to be addressed to the Lay Secretary.

Forthcoming Sales of Work.

Articles suitable for Sales of Work will be thankfully received by any of the following:—

Mrs. Christy, Boyton Hall, Roxwell, near Chelmsford. Sale first week in November.

Mrs. Evill, Mayfield Vicarage, Ashbourne, Derbyshire. Sale third week in November.

Mrs. Walter Nevill, 47, Aberdeen Park, Highbury. Sale Nov. 22nd.

Mrs. Hird, Cheshunt Street, Cheshunt. Sale November 30th.

Miss Maud Edgecumbe, Keynsham. Sale Dec 3rd.

Mrs. Austin, 36, Highbury Hill, N. Sale first week in December.

Rev. E. R. Mason, Christ Church Vicarage, Birmingham. Sale first week in December.

Mrs. Baylie, Southern Hill, Mrs. Storrs, 33, London Road, and Mrs. Clayton, 14, Eldon Road, Reading. Sale early in December.

Miss F. T. Cahill, Avenue House, Richmond, Surrey. Sale Dec. 9th and 10th.

Miss F. Hood, Osborne House, and Mrs. Ryle, Kingston House, Eastbourne. Sale Dec. 13th and 14th.

RECEIVED for the C.M.S., per Miss S. E. Neve from the Women's Bible Class at the Pelham Institute, Brighton, 15s. 6d.; Thankoffering for a special answer to prayer, a gold locket and small gold brooch; for the Memorial Church at Frere Town, two gold rings and an Indian pebble from M. E. A.; for the Special Mission to India Fund, 5s. from Miss Engström.

THE CHURCH MISSIONARY GLEANER.

DECEMBER, 1887.

THE C.M.S. IN 1837 AND IN 1887.

XI.—NORTH-WEST AMERICA AND NORTH PACIFIC.

IN 1837, little over a single page of the *Annual Report* sufficed for all that could be said of our work in North-West America, then just fourteen years old, where twenty-one pages of a crowded *Report* now give a bare sketch of one year's work in five well organised dioceses, and one beyond the Rocky Mountains, yet in its earliest stage. So soon as 1820, Mr. West, then a Chaplain of the Hudson's Bay Company, proposed to commence missionary work in that vast district, extending fully 4,000 miles from the Atlantic to the Pacific Ocean, and nearly as far from Red River station to the shores of the Arctic Sea. Some prominent members of the Company had expressed their great anxiety to "better the condition of the inhabitants and Native tribes of Indians in Hudson's Bay, and afford them religious instruction," and Captain (afterwards Sir John) Franklin strongly urged the prosecution of the Mission. On August 16th, 1823, the Rev. D. Jones arrived at York Fort—and presently "went forward with two Indian boys brought from Fort Churchill for Red River."

The two boys were Henry Budd and James Settee, whom Mr. West had received, under solemn covenant, from their parents, to teach them the way of life. Both became Native pastors and pioneers of Christianity among their people. The latter is still helping in his old age at Red River.

When our Queen came to the throne, there were three churches, the Upper, Middle, and Lower, at Red River, two English Missionaries, and about two hundred communicants. That was all, and it was a time of deep distress. An unusually early and severe frost had destroyed their crops. The annual ships, with the whole supplies for the year, had been driven out of Hudson's Bay. Mrs. Jones had died after a short illness; and Mr. Jones and Mr. Cockran (afterwards Archdeacon) wrote, "We are shut up for a whole winter without letters, without publications, without school books, and various other supplies on which much of our comfort depends." The Indian was indolent, but already forsaking drink and learning to pray, and marks of civilisation were appearing. Better than all, when preaching on the parable of the prodigal son, Mr. Jones had with deep solemnity pointed to the prodigal's confession, "I have sinned," and asked them, "Do you approach God so?" and he says, "The impression was greater than I ever witnessed before, and many could hardly refrain from giving vent to their feelings by outcries and tears." The very next year he told of having a comfortable church at the Indian settlement, and of some gathering there "who have been taken from the chains of heathenism, and brought under the sound of the Gospel"; of "four churches with about 2,000 Protestant people scattered over an extent of thirty-five miles of country on each side of the river"; of "five women admitted into Church fellowship," one of whom had come ninety miles to be baptized; of some agricultural work beginning—but of the very first harvest he said, "They do nothing unless I go with them. As soon as I leave the field they drop their sickles and begin to play." Nay, worse, when the harvest was reaped, all but two or three at once consumed the whole produce. So elementary was the beginning work. So childish were the first catechumens. It was the day of very small things.

In 1887, from an area of "thirty-five miles on each side of the river," the work has spread over most of 2,373,490 square

miles, from Rupert's House and Fort George on the eastern shores of James Bay, away to the Rocky Mountains, and over them to Queen Charlotte's Islands in the North Pacific Ocean, and from Fort Francis in about 48° N. Latitude, to Rampart House on the Porcupine River, more than 2,000 miles north from Red River. There are nine huge Dioceses, six on the eastern, and three on the western side of the Rocky Mountains. In the five Dioceses of Moosonee, Rupert's Land, Saskatchewan, Athabasca, and Mackenzie, and in that of Caledonia, are 14,687 Christian adherents connected with the C.M.S. The Bishops of Moosonee, Athabasca, Mackenzie River, and Caledonia are all missionaries of our Society. There are about 80,000 Red men with whom our work has to do, the remnants of vast tribes of men who, partly by their own fearful habits and intestinal wars and partly by the introduction in later times of evil habits and diseases by nominal Christians, have been reduced to the mere shell of their former greatness.

In 1840, the work at Red River spread to Cumberland House, 600 miles distant, and Henry Budd was the pioneer. This was the germ of the great Diocese of Saskatchewan. In 1851 Mr. (now Bishop) Horden commenced another extension of the work 1,200 miles to the east at Moose Fort; and this has grown into the vast Diocese of Moosonee, stretching from the Canadian Pacific Railway, 900 miles north, on either side of Hudson's Bay, among Crees, Ojibbeways, Chipewyans, and Esquimaux. Now scarce a man can be found who is a professed heathen. Most have learned to read by means of the syllabic system. In 1846 or 1847, Mr. James Settee, the other of Mr. West's boys, opened fresh work some 600 miles further north from Cumberland House, and was soon followed by the Rev. R. Hunt, at English River, among the Chipewyan race. This again has expanded into the diocese of Athabasca. In 1858 Archdeacon Hunter heard of the willingness of the Natives to receive instruction further north still, and made an exploratory expedition hundreds of miles down the mighty Mackenzie River. This again has led to the formation of the northernmost diocese in the world, of which the furthest station is 2,350 miles from the original base of work at Red River, and here the Tukudh and Esquimaux are reached by the Gospel.

A sixth diocese of Qu'Appelle was formed out of those of Rupert's Land and Saskatchewan in 1872. It contains 40,000 inhabitants in a grand agricultural district, extending over 96,000 square miles, with the new railway to the Pacific running right through it. The C.M.S. has now no work in this diocese, having lately handed over its one station to the Bishop; but he is carrying it and others on, and thus the whole of these vast territories, with their sparse and scattered remnants of once numerous and powerful tribes, is provided for by the Church of our fathers.

In 1857 the Rocky Mountains were crossed, and the Gospel was carried to the Tsimshian, Nishkah, Hydah, and other tribes of British Columbia. Suggested and nurtured from the first by Captain (now Admiral Sir J. C.) Prevost, the Mission has had a story stranger than fiction; it has had its own peculiar troubles too; but the broad fact remains that the Gospel of peace had spread within fifty years from the Atlantic to the Pacific Ocean, and all over this vast continent the germ of the Kingdom is unfolding. How true it is—


"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

E. L.



A GROUP AT GISBORNE, NEW ZEALAND.

A GROUP AT GISBORNE.

 GISBORNE is a modern town near Turanga, in the Waiapu Diocese of New Zealand. A Theological Institution for the training of Native teachers and pastors was opened a few years ago by Archdeacon W. L. Williams, who still conducts it, in conjunction with the Rev. E. Jennings. In the picture above, the Tutor's house is seen on the left; the College is beyond the fence on the right. The Rev. E. Jennings is on our extreme left; next to him is Archdeacon Williams. The indistinct group beneath the verandah are Mrs. Williams, the Misses Williams, and Mrs. Jennings. Next but one to the Archdeacon is the Rev. W. H. Te Matete, who was ordained last year, and is engaged in the Diocese of Auckland. The lady sitting second from the right in the front row is Mrs. Matete. The Native sitting behind Mrs. Matete is the Rev. Irimana Te Paeta, one of the Society's Native clergymen in the Diocese of Waiapu. The rest are Native students and their wives.

A "WHITE COLLECTION."—"Did your readers ever hear of a 'white collection for the C.M.S.'? A short time ago a small white envelope, two inches square, was given to each Sunday-school child in one of the parishes in Great Yarmouth, with a request that something might be brought in it on the day of the anniversary sermon. The children eagerly took the envelopes, and £1 13s. was put in them. Another class of waifs and strays begged that they might not be left out, and they also took envelopes."—A CHURCH SUNDAY-SCHOOL COLLECTOR.

THE MISSION FIELD.

EASTERN EQUATORIAL AFRICA.

THE mail from Zanzibar which arrived on October 24th brought letters from Bishop Parker giving interesting news received by him from U-Ganda. The news of Mr. Stanley's expedition reached U-Ganda from Zanzibar on June 26th. Great alarm was occasioned, notwithstanding the explanations offered by Mr. Mackay, who had much trouble in convincing King Mwanga and his chiefs that Mr. Stanley was only going to the relief of Emin Pasha, and that his Congo route would keep him far away from U-Ganda. The hostile Arabs at the court urged that if Mr. Stanley and Mr. Mackay met, they would together "eat up the country," and to allay the panic Mr. Mackay agreed to leave U-Ganda and go across the Victoria Nyanza to the south, the king promising to receive instead the Rev. E. C. Gordon, a nephew of the late Bishop Hannington, who has been waiting at the south end of the Lake for an opportunity to enter U-Ganda. Mr. Mackay accordingly left U-Ganda on July 21st, and crossed the Lake in the Mission boat *Eleanor*, and on August 10th Mr. Gordon sailed in the same boat for U-Ganda.

CHINA.

A LETTER from Archdeacon Moule, dated Shanghai, September 23rd, conveys the news of a serious outbreak of cholera in that part of the Province. At Ningpo it was so severe that on medical advice the Mid-China Conference of missionaries was postponed. Dr. Lord, of the American Baptist Mission, and his wife, had died from the epidemic, and both at Shanghai and Ningpo there had been great mortality among Europeans and Natives. Archdeacon Moule wrote that he had serious illness in his own family, and that from the little Shanghai congregation connected with the C.M.S. of seventy members, all told, no less than eight had died during the past hot season.



MR. WIGRAM AT PESHAWAR: (1) IN THE MISSION HUIJRAH.

MR. WIGRAM'S TOUR.

Extracts from Mr. Edmund Wigram's Letters.

XII. PESHAWAR.

THIRTY-ONE pages of Mr. Clark's interesting *Punjab and Sindh Missions of the C.M.S.* are devoted to Peshawar. It is the most northerly station we have reached (being just of a higher latitude than Damascus), and is well across the Indus and into Afghanistan, but some ten or twelve miles from the foot of the mountains and of the Khyber Pass. The Mission was founded in 1853, and the first missionaries there were Dr. Pfander, Mr. Robert Clark, and Colonel Martin, who died last year. Three languages are used in carrying it on—Urdu, Pushtu (the Afghan tongue), and Persian.

On our arrival (Feb. 22nd) we had tiffin, after which we drove into the city through the Edwardes Gate, and (to commence with) a fine broad bazaar, and right up to the Gurkhatri, the citadel as it were of Peshawar, built on high ground in the midst of the city. Here the C.E.Z.M.S. ladies, Miss Mitcheson and Miss Phillips, have their home in a C.M.S. house at one corner of the Gurkhatri, the ground-floor being occupied to some extent by a dispensary which Miss Mitcheson works; while from the roof there is a fine view round. They have both been out some two or three years. Miss Smith, of Abbottabad, was in Peshawar, over from thence. The death of Miss Norman, daughter of Sir Henry Norman, on Ascension Day, 1884, was a great blow to them. She was much beloved in the zenanas, though only a short time out as missionary. We saw her grave in the nice little Native Christian cemetery.

All Saints', the Mission church, is also right within the city. It is a beautiful Oriental building, somewhat fully de-

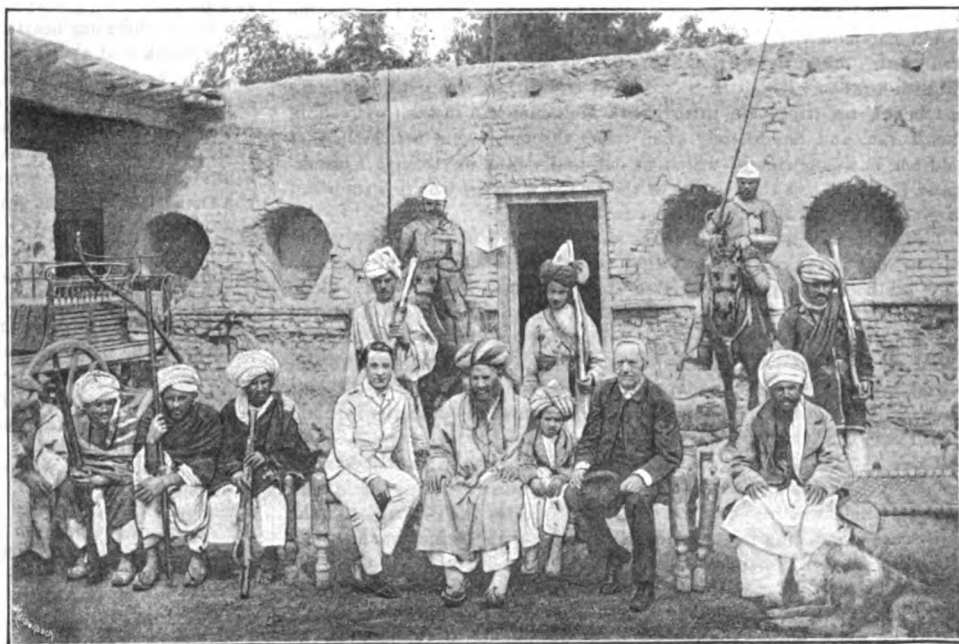
scribed in Mr. Clark's book—"a successful adaptation of mosque architecture to the purposes of Christian worship."* It was opened December 27th, 1883, and in this bigoted city has stood unharmed, the chief external result of it apparently being the erection of a fine new mosque near.

In the parish room, or the guest-room, I am not sure which, we were received by the pastor, Rev. Imam Shah, and the Christian congregation, and an address was presented to Father. From thence we went to the Mission "Anjuman," which is a kind of Literary Institution, through which there is a good opening for missionary work amongst the educated classes. There were well over 100 men gathered there, Mohammedans, Sikhs, and Hindus, a minority of whom only, chiefly the younger men, understood English. Father and I were both allowed to address them, after which we were introduced to some, and one or two privately, and one, to the whole audience, urged objections to Christianity. He spoke of inconsistency in the majority of professed Christians (chiefly army men, I rather think) with whom he had been thrown. A young Sikh, talking privately to us, spoke to the effect that

it was very nice what we had been saying, but for his part he found from the "Grunth" all the power and satisfaction and comfort he needed. But there seems no sense of sin.

Ash Wednesday, February 23rd.—Prayers in the nice little Mission-house chapel, and after breakfast, service in the city at All Saints' Church with the Christian congregation. We called on the Rev. Imam Shah, and also went up the church tower and had a fine view, the snow on parts of the mountains which appear to encircle Peshawar being beautiful. In the afternoon we drove round the station, which is extensive, and contains a good number of troops.

* See GLEANER of Nov., 1884, for full account and pictures.



MR. WIGRAM AT PESHAWAR: (2) THE AFGHAN CHIEF AND HIS RETAINERS.

In the Mission compound is the "hujrah," one of the great institutions of the Mission. In accordance with true Afghan hospitality, it provides travellers with a night's lodging, and a meal on either side of it. Many avail themselves of it, so that there may be as many as twenty there of a night, I believe. This has been one great means of winning the Afghans' confidence: an Afghan very seldom proves treacherous after he has partaken of your salt, and through this institution goodwill is being procured amongst many of them, and it may be also the Gospel spread to regions where no missionary can go as yet, for many come into Peshawar from over the border. Mr. Jukes goes out often, and has a talk with his guests. I sat with him and two or three visitors one evening on charpoys outside the hujrah, and during our stay he photographed a group of us there. In the compound there is also an Afghan hostel, for members of our High School in the city, where several boys are boarded, and thus come much more under the influence of the missionaries than the other boys of the school are likely to.

Thursday.—Before breakfast we separately received visits, one from a Christian of some nine years' standing, Hasrat Ali, who is likely, I think, regularly to take up Mission work, though by no means inactive already with regard to it. The other visitor, I trust, may soon be a baptized Christian. If so, it will produce probably a great impression, as he is a grandson of a very celebrated old Mohammedan mullah, who died not long ago, and his baptism may excite great bitterness and persecution. In fact, he told me that being regularly admitted as an inquirer, he was afraid to go to a Mohammedan doctor, for fear of being poisoned, no uncommon thing, I believe, in these parts. So I would ask for special prayer for him, that all needed grace may be given him (and another also whom I will not further refer to) to come out boldly and confess Christ.

After breakfast we started off to drive to Taikhal and Jamrud. The first place is only fifteen or twenty minutes' drive from Peshawar, a little Afghan village. Here we called on two chiefs, and drank green tea, which was very nice, with both. The first is an honorary magistrate, and was convalescent when we saw him from serious fever. We looked into his hujrah on the way to his house.

Our second host we had met outside the church the day before (not a Christian, but we just met him there), armed, as they usually are, with his pistol in his girdle, and, as also is commonly the case, with a beard dyed red. He had gathered together his retainers for our edification, and it was a fine collection. Men with various sorts of guns and rifles, from regular good ones to perfect blunderbusses; three well-mounted warriors in chain-armour: three or four men with trained falcons or hawks;—it is quite a little feudal system, and I suppose he would summon them and come to fight under the English flag if there was need. Presently we went through his bright little garden of many English flowers. His little grandson, of eight or so, was with him. He has begun his education in orthodox Mohammedan fashion by reading the Koran, and has already gone twice through it, but not, Mr. Jukes told me, in a language of which he can understand anything; I understand that it is just the reading of the sacred writings which is supposed to give virtue and strength against future evils.

Two of the chain-armour warriors saw us safe out of the village, whose narrow and irregular streets, if they can be called such, might well surprise an English dogcart. Arrived at Jamrud we found we could go no further, as permission had not arrived, and we could not go at all beyond the frontier without it. Jamrud is our fort on the extreme frontier, about three miles from the entrance of the Khyber Pass, and we had hoped to have been able, perhaps, to get up to see something of the Pass itself. However, we were obliged to content ourselves with the fort and then return.

Friday.—We had Holy Communion at All Saints' Church, and then crossed to the Mission School, which is close by, and contains the Martin Chapel, which was formerly used as the church for the Christians. The boys were all waiting for us, assembled in the big schoolroom, and when we came in it was a grand sight. Fifteen tiers of seats, one above the other, filled with boys, averaging about twenty in a row, and stretching right across the room, so that it was a solid square of them reaching from the older ones on the floor near the middle of the room to the smaller boys, somewhere getting towards the ceiling at the end of it. Also one or two extra rows at the bottom, making in all some 380 or 400

boys. A shield and motto above them gave us subjects to speak on; first Father on the motto—Honour and Truth: then myself, on the anchor which formed part of the shield. Only about the day before I had seen something nice from Bishop Fraser, about the four anchors cast out of the stern: a personal Father, a loving Saviour, an indwelling Spirit, and the hope of the world to come, was the thought conveyed in it.

Before breakfast we also went to the Station Cemetery, a nice enclosed place with trees in the midst of bare ground. Here we saw the graves of Roger Clark, Knott, and Tuting, C.M.S. missionaries, and also of a child of Mrs. Hughes and one of Mrs. Jukes, also of the first Mrs. Wade. Then after breakfast our train left for Lahore. Mr. Jukes and Mr. Day saw us off, as they had welcomed us, and there were also at the station Hasrat Ali and others, one of whom is helping Mr. Jukes in the translation of the Bible into Pushtu.

It is a very interesting Mission, and a fine race of people. God grant that there be much blessing on the work, and the right men sent there to carry it on.

NOTE.—The two pictures on the previous page are from photographs sent from Peshawar by the Rev. W. Jukes. With them he sent the following explanation:—

No. 1 is the Hujrah or Guest-house referred to above. Mr. Wigram and his son are seen on our right and left respectively. The Rev. E. Clark, Senior Missionary and Secretary of the Punjab Mission, is the gentleman with the long white beard. The lady standing behind Mr. Wigram on our right is Mrs. Jukes.

No. 2 is the courtyard of the house of Futteh Khan, one of the two Afghan chiefs also mentioned above. The chief is sitting between Mr. Wigram and his son. The little boy is the chief's grandson.

[Here we conclude our extracts from the GLEANER from Mr. Edmund Wigram's Journals in India. On the return of himself and his father to Lahore they separated for awhile, in order to visit more stations than there was time for both to manage. They soon met again at Bombay, whence they sailed for China. If space permits, we may hereafter give some Gleanings from the narrative of their journeys in China and Japan.—ED.]

LETTER FROM UGANDA CHRISTIANS.

(Translated by the Rev. R. P. Ashe.)

BUGANDA MISSION, May 13th, 1887.

DELOVED of authority in the Church of Jesus Christ, our English fathers, and all Christians who love us; our brethren. We your Buganda brethren write to you to thank you for the letter which you sent us. We rejoiced much to hear news which came from where you are to cheer our hearts through our Lord Jesus Christ.

We thank God that you have heard of our being persecuted. Thank God who brought our brother, where you are, whom we love, Mr. Ashe, and made you understand the evil which has befallen us Christians in Buganda, your children whom you have begotten in the Gospel.

Mr. Ashe has told you how we are hunted, and burned in the fire, and beheaded, and called sorcerers, for the name of Jesus our Lord. And do you thank God who has granted to us to suffer here at this time for the Gospel of Christ.

We hope indeed for this thing which you hoped for us in your letter, namely, that in a short time other teachers will come to teach. And you who have authority continue earnestly to beseech Almighty God, who turned the Emperor of Rome to become a Christian, who formerly persecuted the name of Jesus as to-day this our king in Buganda persecutes us. And do you our fathers hope that we may not in the least degree give up the Word of Christ Jesus. We are willing indeed to die for the Word of Jesus; but do you pray for us that the Lord may help us. Finally, our friends, let your ears and eyes and hearts be open to this place where we are at Buganda. Now we are in tribulation at being left alone. Mr. Mackay the Arabs have driven away out of Buganda. O friends, pity us in our calamity. We your brethren who are in Buganda send you greetings. May God Almighty give you His blessing. May He preserve you in Europe.

We remain your children who love you,

HENRY WRIGHT DUTA.
EDWARD.
ISAYA MAYANJA.

[These three young men are members of the Church Council. Edward, Mr. Ashe says, is now a great chief, and Isaya is also a chief.]

THE SPECIAL WINTER MISSION TO INDIA.

BRETHREN, pray for us," was the key-note of a meeting held at Sion College on October 13th, and one which it is hoped will be echoed through the length and breadth of this and other lands, until it shall be exchanged for a glad hymn of praise. The meeting was a farewell to the eight clergymen and laymen (with four ladies) now proceeding to India as missionaries to the Native congregations gathered out of heathenism, and to those educated natives who are inquiring after Christianity. That this Mission should be necessary calls for both humiliation and praise from the Church of Christ—praise that a Mission to Christians in India should be possible, when at the time of the Queen's accession very few Christian communities existed; humiliation for the human imperfection which renders such a Mission needful.

This movement may well call forth our prayerful sympathy if we look into our own hearts. Who does not know what it is, even in a Christian land, abounding with Gospel privileges, to find the spiritual life growing numb and cold? Perhaps under the preaching of the Gospel, or while listening to a thrilling account of what God hath wrought among the heathen, our enthusiasm is stirred; but when God sees fit to remove these outer stimulants and helps, how quickly we are apt to grow cold and listless in our Christian life! If such is the case with us in a Christian land, what must it be with those who have of late been gathered out of heathenism, with whom all its debasing associations are still fresh, and whose neighbours and surroundings are ever seeking to allure them back? If the heathen need our prayers that they may be brought to Christ, none the less do the Christian converts need them, that the same grace which has rescued may keep and perfect them.

That this movement is of God we can have no doubt. It is not a hurried one. It was first thought of eighteen months ago; since then it has been, as one of the missionaries remarked, "hedged round with prayer." Difficulties and obstacles have been removed; the men have given themselves freely to the work, and the funds have been received. We were told at the meeting that some of the communities to be visited had been led to pray for such a Mission about the same time as it was first thought of in London. Can we doubt that God is preparing blessing?

But He will in this be inquired of. How much blessing our neglect of prayer for the Mission field may have withheld, who can tell? Ours is now the responsibility to assist in this work, and to hold up our brethren's hands. They will have many difficulties to contend against. Wherever God begins to work, Satan is sure to try and mar. This is a comparatively new work, and certainly a difficult one. Each missionary spoke of his own insufficiency, and with more than usual fervour entreated our prayers. One and another asked for prayer that they might be emptied of self, and themselves prove no hindrance to the work; that God might be glorified in all; that they might be filled with the Spirit, and have all needful tact and judgment. Let us not fail to do our part in this matter, but be constant in prayer that God's Word may have free course and be glorified; that He in whose hands are all hearts may lead many to Himself, and many Christians into the path of full consecration to Him; and that He may so work by means of these messengers that they may in due time be welcomed home, bringing their sheaves with them; and that one day we who have prayed, they who have laboured, and those who have received the blessing, may rejoice together in the increase which God has given.

E. M. S.

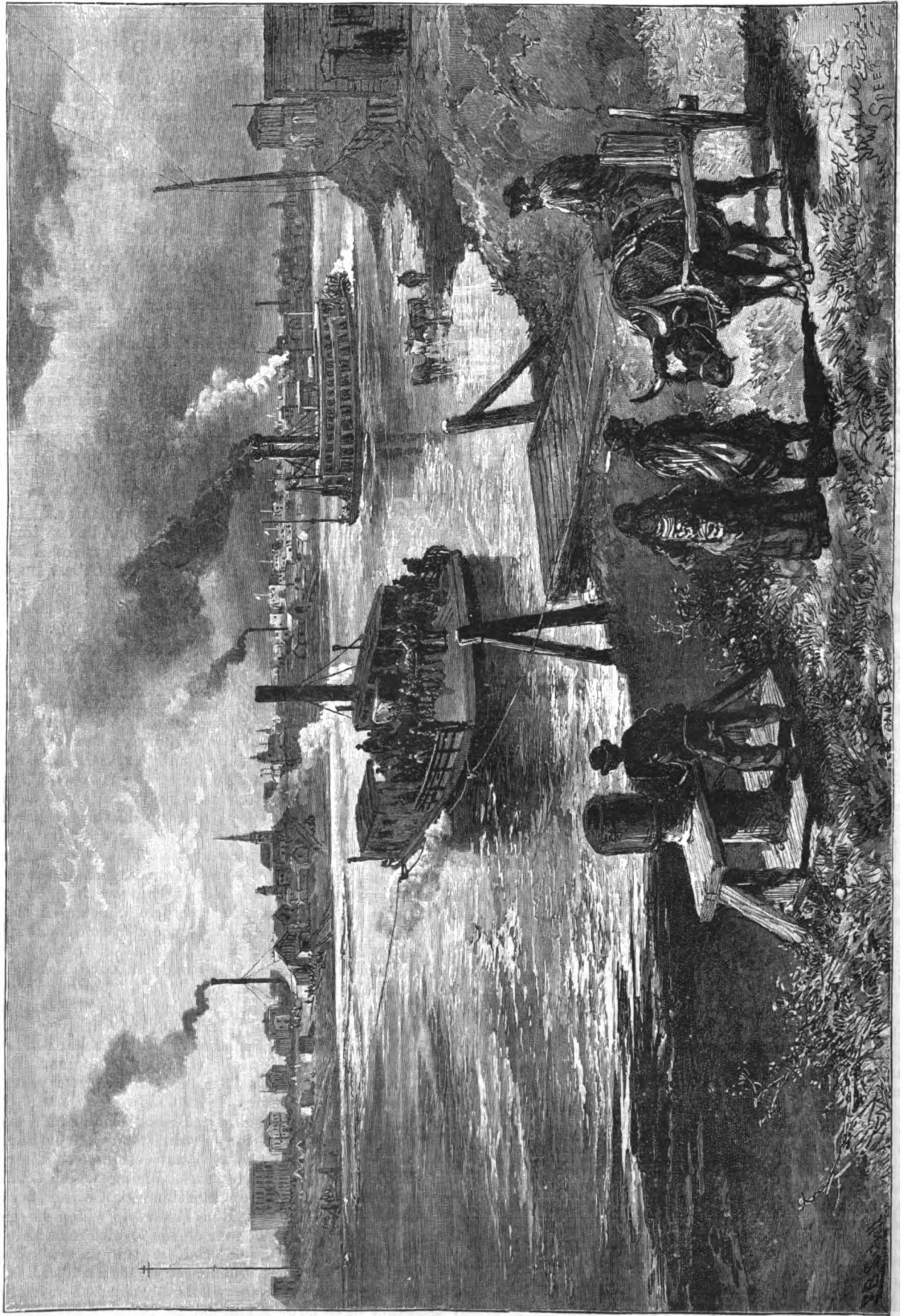
WINNIPEG: PAST AND PRESENT.

IN the GLEANER for October was announced the death of one of the Society's most venerated missionaries, Archdeacon Abraham Cowley, who for forty-six years, broken only by two short visits home, laboured in the North-West America Mission. Of humble but Christian parentage, Abraham Cowley was brought early in life under the influence of the late Lord Dynevor, then the Rev. F. W. Rice, Vicar of Fairford, in Gloucestershire, the Archdeacon's birthplace, through whose teaching he was brought to Christ, and by whom those missionary talents, which marked his long service, were first discerned and fostered. No separation by distance, no absorption in daily duty, ever effaced from his heart the gratitude and love to the late nobleman, whom to the last he called his "spiritual father."

Cowley's missionary career dates from 1841. To appreciate the marvellous progress which has since gone on, it is necessary to recall the circumstances of his first going out. Towards the close of 1840 the C.M.S. Committee received an appeal from a missionary to the Red Indians, the Rev. W. Cockran, who had already laboured for fifteen years. His health had failed, and he begged leave to retire. "Let pity," he wrote, "touch your bosom, and relieve one who is reluctantly driven from the field by infirmity." Help was sent, his strength and spirits revived, and he continued at his post for twenty-five years more, without once returning home. The man sent to his aid was Abraham Cowley, whose zeal for foreign service had led him to offer himself to the C.M.S., and who was then in training at the Islington College. He sailed in January, 1841, for Canada, with a view to reaching Red River by way of Lake Superior and the almost untrodden forests beyond. But the plan was impracticable; and in order to get from Canada to Rupert's Land he had to return to England, and take the annual summer ship to Hudson's Bay, whence, landing at York Factory, a canoe voyage of 800 miles took him to what is now the city of Winnipeg, or as it was originally called, Fort Garry. As one instance of material progress, the route that was then impracticable is now traversed in two or three days by the Canadian Pacific Railway; and the death of that very missionary is known in England the day after it takes place. The Red River settlement at that date was isolated from the world. Nearly two thousand miles separated the colonists from the Canadians, the Red Indian was frequently on the war-path, news of the outside world penetrated the colony but rarely; it were hard to picture a more dismal sphere.

In 1842 Mr. Cowley began a mission to the settlement of Salteaux Indians, on the banks of Lake Manitoba, some 200 miles north-west of Red River. For many years he and Mrs. Cowley toiled unceasingly for the temporal and spiritual benefit of these Indians, but with very little success. The Salteaux have always proved a hard-hearted and superstitious race. But in 1851 Dr. Anderson, Bishop of the Diocese of Rupert's Land, established two years before, baptized the first convert, Luke Caldwell, who was ordained in 1871 by Bishop Machray, Bishop Anderson's successor. On this occasion the Bishop re-christened the station, calling it Fairford, after Mr. Cowley's native village. After labouring at Fairford for fifteen years, during which time a large number of Indians were Christianised, Cowley became incumbent of St. Peter's, Red River, to which he gave the name of Dynevor, in honour of his former friend.

In 1867, he was appointed by the present Bishop of Rupert's Land to be Archdeacon of Cumberland. He also became secretary of the whole Mission. The duties of a secretary of so large a mission as North-West America are many, and during the time he held that office he travelled



WINNIPEG (FORT GARRY) AS IT IS NOW.



WINNIPEG (PORT GARRY) FIFTY YEARS AGO.

much, visiting station after station, encouraging the missionaries, by his wise and fatherly counsels.

We have received a letter from the Dowager Lady Dynevor upon the life and work of the late Archdeacon, in which she says:—

Now that the armour is put off and the crown of victory put on is the time to speak of what the Lord does in and by His saints on earth. Cowley would, I know, have given Him all the glory, through Whom alone he accomplished all he did. . . . His parents were excellent, steady Christian people, bringing up their children in the fear of the Lord, and showing them the way to walk with Him. The father was a mason, and Abraham was brought up to the same trade, which he found so useful in his early missionary life. I believe he was architect and part builder of his own house at Fairford, North-West America. He was first interested in missionary work by my beloved husband, for Fairford was alive with missionary zeal in those long ago days, though so remote a place that it was, for twenty years after that time, fifteen miles from the railway to London. Lord Dynevor, then Rev. F. W. Rice, used to let him take a Bible-class, to read the lessons in church, I believe, and, with many other helps, prepared him for going



THE LATE VEN. ARCHDEACON A. COWLEY.

to Islington. . . . Moreover, he considered the Scripture principle that it is "not good for man to be alone," and therefore, consulting with some Christian friends, it was arranged for Cowley to meet a young schoolmistress, who afterwards became the excellent wife she proved through so many years of missionary service, only once returning to England in 1856. The eldest of the Archdeacon's large family was named after his father's patron, Francis William Rice Cowley, and for another of them the present Lord Dynevor stood sponsor. To the last I communicated with him. I always, in thinking of this family, recall the passage, "Godliness has the promise of the life that now is, as well as that which is to come."

WE would draw attention to the advertisement of *Christmas Letters* on our cover.

They are the work of the Christmas Letter Mission, organised by our friend Miss E. S. Elliott, author of *Copley Annals*, &c., and formerly editor of the *C.M. Juvenile Instructor*. This Mission now does a remarkable work all over the world. The Report especially mentions India, and prints letters from Calcutta, Bombay, Lucknow, Agra, Peshawar, and Quetta. Specimens of the Christmas Letters can be seen at Partridge's, or obtained from Hazell & Co., 6, Kirby Street, E.C.

AT HOME.



It is remarkable that, at the very time when the missionary cause is exciting more interest, and calling forth more prayer, more effort, and more offers of personal service, than ever before, it should be vehemently assailed by cavil and criticism on all sides. Yet this is not really to be wondered at. The great Enemy always attacks God's work just when it seems to prosper most. And this is permitted in order to keep the workers humble.

The Church Missionary Society has been the chief object of attack lately. It has not always been named, but it is generally meant. First the reflections on its work came from good men. A Salvation Army leader, and a Baptist temperance missionary, told Christian people that its methods were effete, and that they had found a more excellent way; and we are sorry to say that some good people believed them who ought to have known better. Then a learned Canon astonished the Church Congress by exaggerating and praising the influence of Mohammedanism and depreciating that of Christianity. Then the same learned Canon, in the *Times*, compared the C.M.S. expenditure in India and elsewhere with its annual gain of converts, and tried to estimate spiritual work by pounds, shillings, and pence. Then a jaunty traveller in Africa wrote an article in a monthly Review, pretending to praise missionaries, while really holding them up to contempt, and forgetting that he owed his life to a C.M.S. missionary and his wife, who nursed him night and day through dangerous illness. Then the more sensational newspapers danced upon the supposed dead body of the Church Missionary Society; and one of them discovered that the Secretaries put thousands a year, collected from widows and children, into their own pockets!

We are glad to see that not only the religious papers, but great organs like the *Times*, the *Telegraph*, and the *Spectator*, have had common sense enough to estimate these attacks aright. For our own part, we cannot waste time by answering them all. Those who wish to learn the truth about Mohammedanism in Africa will find two exhaustive articles in the *C.M. Intelligencer* of November and December. For the rest, our feeling is like Nehemiah's, "We are doing a great work, and we cannot come down: why should the work cease while we leave it and come down to you?"

The Church Missionary Society has its imperfections and shortcomings, like every other human agency; but its true friends know that upon the whole it deserves their confidence, while its enemies would not be influenced by anything we might say. Only two remarks will we make, regarding expenditure and results. First, Englishmen are spending thousands just now to rescue one man in Africa who is not even an Englishman (Emin Pasha); why then are thousands wasted in converting one soul? Secondly, with all our men and all our money, we cannot even convert one soul. God only can do that. Our part is to preach the Gospel to every creature, "whether they will hear or whether they will forbear." Duties are ours; results are God's.

WHAT some friends think of these attacks is shown by a letter from one anonymous friend. After reading the slanderous article in the *St. James's Gazette* of Nov. 4th, he sent the Society, as a protest against it, a cheque for One Thousand Pounds.

By an unpardonable inadvertence, the GLEANER omitted last month to mention that the Society's Treasurer, Sir T. Fowell Buxton, Bart., and his son, Mr. T. F. Victor Buxton, sailed in the *Khedive* with the large party of missionaries, &c., for a winter tour in India.

WE rejoice to report the acceptance of five more missionary candidates, viz.:—the Rev. Herbert C. Knox, M.A., of Eton and Balliol College, Oxford, Curate of Holy Trinity, Richmond; Mr. H. S. Phillips, B.A., of Corpus Christi College and Ridley Hall, Cambridge; Dr. John Rigg, M.B., Edinburgh; Mr. G. F. Packer, an architect; and Miss A. S. H. Vidal, daughter of the first Bishop of Sierra Leone. Mr. Knox and Dr. Rigg offered for China; Mr. Packer, for the Niger; and Miss Vidal, for Palestine, in response to the Keswick appeal.

THIS makes nine fully prepared candidates accepted in the month of October. Of course we do not include candidates accepted for training in the Islington College: it is not usual to count them till they are

ready to go out. Nor do we include ladies accepted for training: they, too, will be named hereafter.

THE Ven. Archdeacon H. J. Matthew has been appointed Bishop of Lahore, in succession to Bishop French, who has resigned after ten years of most devoted and untiring work. Let it not be forgotten that Dr. French was a much-esteemed C.M.S. missionary for twenty-seven years before that.

MR. WIGRAM has been visiting many great provincial centres, to tell of his tour round the world and the impressions derived from it. He has been at Manchester, Liverpool, Cambridge, Bath, Bristol, Southsea, Southampton, Chelmsford, Plymouth, Exeter, Dorchester, up to Nov. 14th; and Derby, Chester, Nottingham, Lincoln, York, Cheltenham, Birmingham, Hereford, Peterborough, Norwich, Ipswich, Sunderland, Durham, and Newcastle, are also on the list.

THE three London Unions are in full work for the winter session; but we have not space to note their proceedings this month. We hope to do so more regularly in future.

THE Liverpool Lay Workers' Union has set an example to our London Unions by holding its Annual Meeting in a large public room, Hope Hall, with the Bishop of Liverpool in the chair. The Bishop of Sodor and Man (late Archdeacon Bardsley) also spoke, and Mr. Wigram. The Report stated that successful monthly meetings had been held, with lectures, discussions, and specimen addresses to children. Simultaneous addresses had been given by members in many Sunday Schools "on Missionary Sunday, May 9th." A deputation had visited Manchester, and helped to form a similar Union there. The number of members is already seventy. We heartily rejoice at this spread of missionary interest and zeal among young men.

Forthcoming Sales of Work.

Articles suitable for Sales of Work will be thankfully received by any of the following:—

- Rev. G. B. James, St. Philip's Rectory, Bristol. Sale Dec. 2nd.
- Mrs. Fitzpatrick, Rowan Tree House, Westbourne, Bournemouth; Miss Lodge, 1, Queen Anne Gardens, Bournemouth. Sale Dec. 8th and 9th.
- Miss F. T. Cahill, Avenue House, Richmond, Surrey. Sale Dec. 8th and 9th.
- Rev. U. Davies, 3, Willow Bridge Road, Canonbury, N. Sale Dec. 9th and 10th.
- Mrs. Barker, Watton, Norfolk. Sale Dec. 13th.
- Mrs. Dudding, St. Peter's Vicarage; Mrs. Ince, Christ Church Vicarage; Miss Scott, St. Albans. Sale Dec. 13th and 14th.
- Miss Holditch, Railway Road, King's Lynn. Sale Dec. 15th.
- Mrs. Holland, The Vicarage, and Mrs. Dawson Campbell, Rose Hill, Hoddesdon. Sale in December.
- Rev. W. Odell, St. Lawrence Rectory, Ventnor. Sale early in December.
- Mrs. Storrs, Sandown Vicarage, Isle of Wight. Sale middle of December.
- Miss Emily Leakey, 26, East Southernhay, Exeter. Sale early in December. Miss Leakey hopes she may receive £30 worth of things.
- Mrs. Lawson, 18, Edith Road, West Kensington, specially asks for work for a Christmas Tree and Sale towards the end of the year.
- Mrs. F. A. Lillingston, Oakfield, King's Road, Clapham Park, having some work over from her Annual Sale, would be glad to dispose of it for C.M.S. Sales.
- Sale of Work and Annual Christmas Tree in connection with St. George's Church Missionary Union, Dublin, on Friday, Dec. 16th. Contributions may be sent to Rev. F. W. Mervyn, 8, Dawson Street, Dublin.

RECEIVED:—£1 from H. J. K. for the C.M.S.; £1 from "Gladness," and 5s. from Gleaner No. 1,990, for the Memorial Church at Frere Town; from Mrs. C. Hillyer, £5 for Memorial Church at Frere Town; 10s. for the Gleaners' Union, and 10s. as "a thank-offering for the redemption of the limited space in the GLEANER from Fiction for the record of the superabounding Facts of deepest interest."

SPECIAL NOTICE.

THE CHURCH MISSIONARY GLEANER will appear in an enlarged form from January, 1888. The body of the Magazine will comprise sixteen pages instead of twelve, giving eight additional columns of matter. A coloured wrapper will be added, and the whole will be stitched together.

The Price is unaltered—One Penny.

Friends are asked to send for Specimen copies, which will be freely supplied, and to do their utmost to largely extend the circulation.

First Annual Meeting of the Gleaners' Union.

TUESDAY, NOVEMBER 1st, 1887.



Go ambitious thoughts entered the minds of those who suggested and started the GLEANERS' UNION eighteen months ago.

How it came to be suggested, and how it came to be started, will be found related in one of the speeches printed on the next page; and nothing could be more simple and unpretending than its purpose. The idea was, through the *Gleaner*, and without any formal organisation whatever, to bind together the members and friends of the Church Missionary Society, rich and poor, young and old, male and female, learned and unlearned, at home and abroad, by the very simple link of common membership in a very simple Union for Prayer and Work. If more prayer were evoked, if more heart were thrown into the ordinary work of reading and talking about Missions and collecting for them, if the humbler and more scattered workers could be made to feel their fellowship with the whole C.M.S. circle, the aim of the Union would be fully attained, and unto God would be the praise.

And so, when, a few months ago, it was first proposed to hold an Annual Meeting of the GLEANERS' UNION, no one thought whereunto it would grow. The original idea was to hold it in the Church Missionary House. Then as the number of Gleaners in London multiplied, there seemed reason to think that possibly the hall of Sion College, which holds four hundred people, might not be too large, and accordingly, even in our last number, it was announced to be held there. But applications for tickets kept pouring in after we went to press, and within a week of the day fixed it became evident that St. James's Hall itself must be engaged. This was done, and notice of the change was sent to all who had already received tickets. Altogether no less than 1,500 tickets were applied for. When the day came, Tuesday, November 1st, the weather was miserably wet and cold, and very many friends were prevented coming; yet a thousand

persons, nearly all Gleaners, gathered in the spacious hall, comfortably filling the body and about half the balcony.

But first, those who were able to come to Salisbury Square, about two hundred and fifty, were entertained at the Church Missionary House from 5 to 6.30, some members of the London Ladies' Union kindly serving the tea and coffee; after which all went off to St. James's Hall.

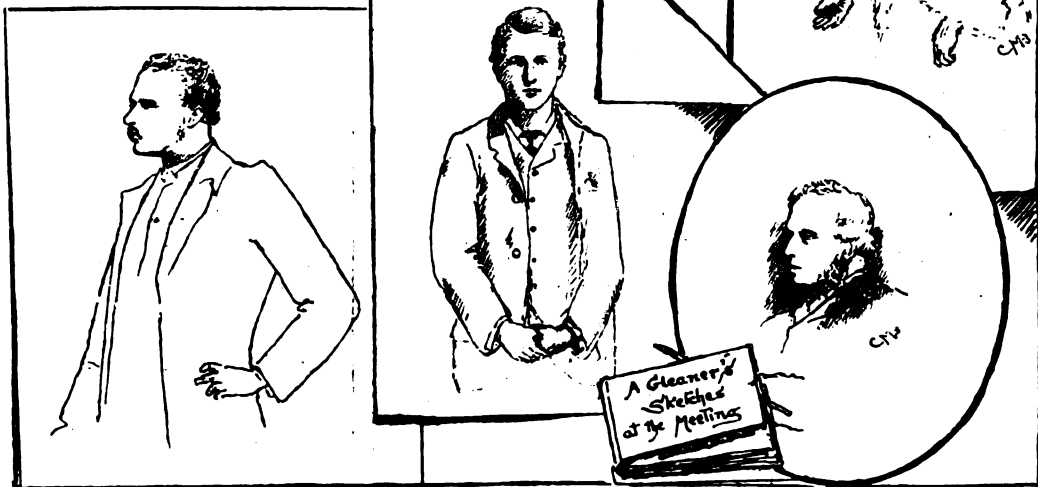
At 7 P.M. a large voluntary choir, mainly composed of Gleaners from Hampstead and Holloway, began to sing the special hymns chosen for the occasion, while the meeting assembled, the conductor being Mr. Charles Strong, choir-master at St. Augustine's, Highbury, and a member of the staff of the C.M. House, and the organist being Mr. Livesey Carrott, organist at St. James's, Holloway, and a member of the Union. First, F. R. Havergal's "Tell it out"; then Stone's "Through midnight gloom from Macedon"; then "Oh, where are the reapers?" Next came "Unfurl the Christian standard," to the tune composed by Mr. Carrott himself, printed in the July *Gleaner*; and then Charles Wesley's "Head of the Church Triumphant," which was specially chosen for the day, being All Saints' Day. Four other hymns were reserved to be sung in the meeting itself.

At 7.30 the chair was taken by Sir Douglas Fox, the engineer of the Mersey Tunnel, who was for some years a member of the Committee and is now a Vice-President, and who, as a brother-in-law of Mrs. Wigram and of the late Rev. Henry Wright, has personal as well as official connection with Salisbury Square. He was surrounded by members of the C.M.S. Committee and clergymen from town and country. The following hymn,

A

GLEANER'S SKETCHES.

WE are indebted to one of our Gleaners for the annexed pen and ink sketches of the speakers at our Meeting, taken on the spot as they spoke. Mrs. Poole is on the right, Mr. Edmund Wigram in the middle, and the Rev. E. A. Stuart on the left; while the chairman, Sir Douglas Fox, appears in the circular frame. How far our kind friends will feel flattered by their portraits we will not undertake to say; but in our judgment the likenesses are at all events better caught than in most pen and ink sketches of the kind, and we are sure our readers in distant parts will be interested by them.



contributed by Mrs. Stratton, a member of the Union, was then sung to the tune "Ellacombe":—

O MASTER of the harvest,
Who walkest 'mid the corn,
And watchest all Thy reapers
At work from early morn;
Let now Thine eyes be on us
As in Thy fields we glean,
Now sanctify our labour,
And let Thy grace be seen.

Yea, Lord, Thou God of Israel,
Thy mighty aid we pray,
With Thine own hand pour on us
A blessing rich to-day;
In words of royal bounty,
Oh, let us hear Thy voice,
With gracious power commanding
Thy Gleaners to rejoice.

Let fall some precious handfuls
Of purpose in their way,
And when they glean them for Thee
Let no man say them nay.
So, Master, tarrying with Thee
In Thy sight finding grace,
May we be gleanings daily,
Until we see Thy face.

Then, at the end of harvest,
Within Thy presence blest,
No longer weary gleaners,
But in Thy house at rest,
We'll look from that safe dwelling
Back on our gleanings days,
And marvel at Thy mercy,
And ever give Thee praise.

ELLEN STRATTON.

Prayer was then offered by the Rev. W. Gray. The Chairman then said:—

Brethren and sisters of the Gleaners' Union and all friends of the Church Missionary Society, the last two years have been indeed a time of encouragement to all those interested in the work of the Society we all love and honour. We have seen great and glorious meetings held throughout the country and also in this great city. An interest in mission work has been stirred up in many places. Fresh ground has been tilled for the Master, and during the last few months we have had special encouragement in the number of people who have been earnestly offering themselves for its glorious work abroad. We have only this very day at the Committee had the pleasure of accepting five new such offers, and within the last few weeks there have gone forth in connection with this Society alone some forty-seven labourers into the field. We have all been interested during the last twelve months in the tour which Mr. Wigram and his son have been making amongst the mission stations of the Society. We shall presently have the opportunity of hearing something from the son about that tour. He will be able to tell us how their hearts have been cheered and gladdened by what they have seen. Everywhere we hear the cry, "Come over and help us." We have that cry sounding in our ears when we meet in Salisbury Square, and it seems to grow louder and louder every time we meet, and we thank God who has heard our prayers and who has sent forth fresh labourers into the field to gather in the harvest. And now we have met on what appears to me a red-letter day in the history of the Church Missionary Society: we have met to celebrate the first Annual Meeting of the Gleaners' Union—a perfectly new departure, taken during the last few months as the outcome of the busy brain of one who has always the work of this Society close at his heart. I am puzzled to know what to call him in connection with it, but as the name of "father" has been suggested, I think that the most appropriate. I am now going to leave it to "the father" of the Gleaners to explain to you more fully the objects of this meeting, and how we hope that this may be only a precursor of a long series of meetings of this kind all over the land.

The Editor of the *Gleaner* then briefly noticed some business matters, particularly regarding the coming enlargement of the Magazine, and appealed to all Gleaners to push its circulation. He then continued,—

Let me now say a word or two about the Union itself. How came this Union to be formed? What is the meaning of it? It originated out of the February Simultaneous Meetings—not those held in London, but those held in the country in the February of last year. After those

meetings many friends said, "We have had a new departure," and a very happy one it was, but the question was, "How are we going to perpetuate what we understand by the F.S.M. spirit?" Many suggestions were offered. Our Sub-Committee which looks after such matters met several times and considered what could be done, but all came to naught. Nothing could be agreed upon, for this reason—the overworked clergy and laity generally, not to speak of the honorary district secretaries and secretaries of local associations and unions, said, "We do decline to be bothered with any more organisations." That was virtually what it came to. We then looked about to see if we could do something that should bind our friends in a band of holy fellowship without casting extra burdens upon any one. The idea occurred to us in the May Meeting week of last year, when two or three of us were walking back to the office after Mr. Wigram's breakfast. The idea was this, that the readers of the *Gleaner* should be invited to form a Union so that the Union should be through the *Gleaner* without any machinery, secretary, president, or anything of the kind: it should simply be done through the pages of the *Gleaner* month by month, binding together rich and poor, young and old, learned and unlearned, male and female, at home and abroad, without reference to their subscriptions at all, just binding them together as in one body to strive together for the faith of the Gospel and the missionary cause. We were not able to work out the details for a few weeks, as we were very busy. It happened to me to be sent down to Kent about the beginning of June to a pleasant country house there, where for many years a splendid missionary meeting has been held. I refer to the house of Mr. Plumtre, at Fredville. I found they were very enthusiastic about forming some kind of Union—they did not know exactly what. I mentioned what had occurred to us, and they were very pleased. I got up early in the morning and drafted a short prospectus, which I read to them at breakfast, and that prospectus, with hardly a word of alteration, is the prospectus now sent to everybody who applies for membership. That was the origin of the Gleaners' Union. How has it gone on? We announced it in the July number of the *Gleaner* last year, and it was evident from the first that it was going to touch hearts—we did not know whether many or few. The result is that up to yesterday we have enrolled 7,623 names. [These include the President, the Treasurer, many leading clerical and lay friends, and some missionaries, as well as less conspicuous members of all ages and classes, at home and abroad.] All this, bear in mind, by personal application—not quite, because in some places one lady, or one gentleman, has undertaken to write for several friends around them. But there has been nothing of the nature of distribution of tickets—please particularly note that. Some friends have written, "Please send me some of your penny tickets." My reply has been, "We do not deal in penny tickets." If you want to join the Union you must be solemnly registered, and it is meant to be a solemn thing. People must send name and address and one penny for the card; then we enrol them three times—alphabetically, geographically, and chronologically—and our register books in Salisbury Square are already becoming quite a pile. That being done, the card is filled up and sent to the individual. They must be filled up in Salisbury Square and not on the spot. I believe this to be the key of the position. A very large proportion of the members joined in the first four months of this year, but in the summer months the number fell off. Now we want "a strong pull, and a long pull, and a pull altogether," so that now the winter has commenced we may increase our roll. We look to all the members to help, though I do not think we need be ashamed of the roll as it now stands—we praise God for it. We have also several organised branches. I have a long list of towns and parishes in England where there are fifty or more Gleaners. Some are organised, and some are not. There are a good many parochial branches, and some country branches. There is a representative of the Chester branch present to-night who has come all the way to represent that branch. It was the first branch to be formed, and has now 143 members—all workers. But the largest of all the branches is St. James's, Holloway, whose representative will speak presently.

He concluded by mentioning that several absent Gleaners had written most kind letters expressing their interest in the meeting, and their prayerful desire for a blessing upon it. Two of these he read aloud; the first, from an active member lately removed from London to Norfolk:—

I cannot let this day pass, as one of your Gleaners, without sending you my best wishes that your meeting this evening may be a very bright and prosperous one, and bring forth "much fruit" to the glory of God. I do wish I could be present, but as that is impossible I can do the next best thing, and remember you and all our fellow-Gleaners in prayer. O that we may have a great outpouring of His Holy Spirit, and that we may be found faithful in whatever work our Heavenly Father gives us to do.

The other, from the daughter of a Yorkshire vicar, an enthusiastic Gleaner and untiring worker for the C.M.S., although totally deaf, and who had earned the right to send

a message to the assembled Gleaners by having three times taken the first prize in the old *Gleaner Examination* :—

You will be thinking of the scattered ones amongst your Gleaner children, and perhaps asking whether they will share the blessing, and realise their Union privileges as truly as do those who are keeping the birthday festival at the College to-night. Therefore I pass on to you a thought which comforted me very much this morning—"Almighty God, Who hast knit together Thine elect in one communion and fellowship." Knitting is one of the homeliest of loving acts of service we know of, and the little word brought the Father's hand and the Father's presence, *i.e.*, home, so very near and real; therefore while you are having a blessed and helpful time, God, even our Father, is caring both for you, and for each single scattered Gleaner also. Now I do hope this will deepen the evening's gladness. . . . Would you give two messages, one to the young brothers, the other to their sisters? Gleaning, as I understand it, is searching for opportunities of pleasing Jesus, and helping one another in the despised nooks and corners of daily life. Now there is a corner where precious grain can be gleaned, which is systematically left alone. Young men come by train and bus from the City, and never think of giving the railway officials who collect their tickets, or the bus conductor, a kindly glance and a cheery "good-night." And a tired man does get so sceptical about the Master's sympathy, when a hundred faces pass him by without even a kindly Christ-like look day by day. Even a look might suggest a prayer, and the prayer would be heard in the Master's time, and there would be one less heathen in the world. Now for the sisters. Some of the dear young maidens must wish so eagerly to go to the "real heathen," and yet God seems to answer their prayer by increasing the longing and thickening the hedge. God needs trained workers; the hedge may be really only the walls of His class-room, where He is teaching His children Himself. But if it be best for His work that we never get out to the beloved foreign field, then, dear sisters, do bravely accept the sharp pain, for Jesus does know that the desire of our hearts is that He shall choose our inheritance for us.*

The chief address of the evening was then delivered by Mrs. Eva Travers Evered Poole :—

It is to me, dear friends, the most unspeakable privilege to be allowed to say a special word of help and cheer to the Gleaners to-night; and when Mr. Stock wrote to me last July and asked me if I could possibly manage it when the meeting came off, I told him then that I should look upon it as a high privilege given to me by my Master Himself. I confess when I first came upon the platform to-night, and faced you all, I felt overwhelmed, not by the size of the meeting, but just by the thought that came suddenly over me, of the missionary spirit that was breathed forth from the heart of you all, and then I seemed to realise in a moment the sweet, hovering presence of the Lord Jesus in our midst. I knew that He had been asked here as a guest. I knew that Jesus always keeps His promises, and I thought how it must gladden that dear heart of the Lord Jesus hovering over us to-night to feel going through His heart the electric thrill of our sympathy with Him in His missionary work—for the Lord Jesus Christ was the great missionary, was He not? Sometimes the same feeling overwhelms me when in the great hospital at Netley I look at the sick and suffering around me and realise the misery that there lies before God, the great ascending cry of woe and suffering from that hospital—I realise too that the sorrows of earth are like the tributary streamlets that empty themselves into the great ocean heart of God, I wonder and know that only the heart of God can hold the sorrows of earth, and only the missionary heart of Jesus can hold the spirit that is going up from your heart to His like some electric current backwards and forwards.

If we want to trace the origin of that missionary spirit let us go back in thought hundreds of years ago and listen to the Lord Jesus as He gave an invitation to two men to spend a few brief hours in His society, and learn where the missionary spirit of the Christian Church had its birth. Those two men accepted His invitation and abode with Him that day. What a wonderful day!—a day memorable in the annals of the Church, and that burned its memories into the hearts of those two. What they learned from the Lord Jesus was something that filled their hearts, and being in His presence they caught the sweet infection of His presence. Andrew, in the early dawn of the next morning, leaves the company of Jesus, and makes his way to the shores of Galilee where he finds his brother, bold, rough, impetuous Peter, and carries him the

message of the Gospel; he lays his hand upon his shoulder, saying, "We have found the Messiah," and then it is written that "he brought him to Jesus." When thinking of that, it occurred to me, here the missionary spirit had its birthplace and its rise. It is that which has animated your hearts, and the hearts of all those who are alive with zeal in the missionary cause. Surely the first sign of spiritual life in Andrew's soul was that longing for his brother's conversion.

Mr. Stock is evidently surprised at the way in which the Union has grown, but I am not in the least. I am not at all astonished that you have moved from Sion College here; I am only surprised he did not take Exeter Hall while he was about it! I am not surprised when God makes the "little one a thousand," because I know God is directing the work of this Union, and His seal is put upon the desire of the soul, that is seeking to save the lost. When a soul has that desire it catches the sweet infection of Christ's Spirit, and goes off in earnest seeking after the souls of others. It is impossible for Andrew to stay by the side of Jesus, in selfish enjoyment, as it would be, while he knows that lonely, Christless Peter is wandering on the shores of Galilee knowing nothing of such a Saviour. And so when you have this spirit you can never rest until you have gone forth in search after other souls. Several years ago, a steamer on its way outward bound sighted a disabled hulk standing up against the horizon. A boat was put out to see if there was any sign of life on board, and when they ascended the ship's side and went below they saw a man—or rather the semblance of a man—lying there. The life was nearly out of him, and he was dying of hunger and of thirst. They lifted up that poor creature—a mere skeleton—very tenderly (for strong men can be very tender when suffering stands in the way); they lowered him into the boat, took him back to the steamer; gave him strong restoratives, and after a time the lack-lustre eyes gained life and the parched lips began to move. The words were faint, and the doctor had to lean down to hear what they were: "There's another poor soul on board yonder—won't you go and save him?" The missionary spirit came with the returning life. No wonder, I tell you again, that if you know and love the Lord Jesus, that spirit must burn in your heart.

I want you to notice that Andrew was not content with feeling intense sympathy with his brother's need, or with prayer for his soul's safety. Your Gleaners' Union binds you to more than prayer and sympathy; it calls you to *active effort*. Just at that time there was a great mission going on, and John the Baptist was preaching in the wilderness. Men, women, and children of all classes were gathering round John, and listening to the burning words which carried home conviction of sin, and wrought out open confession of faith in God in those who heard him. Amongst these thousands it may have been that Peter and Andrew were numbered, and that Andrew knew in Peter's heart there had been longings after God; searchings after truth, and a sense of personal sin. Anyway, he must have known something of his brother's troubles, and so we find him putting his sympathy into practical shape in an effort after his brother's salvation. He left the side of Jesus, giving up his own pleasure, and let me say that if we do anything for Him it must be at the cost of self-sacrifice if it is to be worth anything. He began his work with an act of self-denial. When Mr. Stock asked you to become Gleaners, he tried to adapt that longing of your heart to do good to others to this Mission work all the world over—the heathen world particularly, that knows not God, but lies under the dominion of the evil one—I say he wants to translate your sympathy into practical effort.

Having now pointed out to you the origin of the missionary spirit, I want to turn you to the *work itself*. I do not know if you Church Missionary people believe in patron saints? If you do, then certainly Mr. Stock has given you one, when in these papers he quotes so much from the Book of Ruth. He has given us Ruth as a *patron* saint and as a *pattern* saint. When I think of Ruth my thoughts fly right away from the starlight night, when Jesus taught Andrew to love his brother, and they go to the harvest-field, and there I hear the sound of the sickles at work, and see the golden swathes lying at my feet, and the cheery song of the reaper, and behind them walks that queenly woman, more fitted to grace a throne than to do the hard and almost menial work of gleaning. I do not find that woman saying to herself, "Of what use is gleaning, getting a straw together here and a straw together there?" but I find her doing her work as Andrew did his—doing *hard* work—for every straw there was needed a stoop. You know how it was in those countries; when the sheaf fell from the well-laden cart no man stopped to pick it up, it was left for the poor. When the handfuls were scattered over the field, no rake gathered them together, they were left there for the gleaner's hands, and so we find her stooping down, doing the work Mr. Stock wants you to do. She had to pick up straw by straw, one upon another, till they made a sheaf. That is the work he wants you to do; this gathering up of single opportunities, which, after all, if rightly used, go to make up our great life of usefulness for God. If we are "bound together," surely that shows us we should make our work systematic. Mr. Stock has told you of his pile of register books, and how he binds his scattered straws together into a union sheaf, as the names of the Gleaners come in one by one. He lets you know

* It will interest our readers to hear that a former member of the C.M.S. Committee, a much respected Anglo-Indian officer, who was present, was so struck with this letter, that he has sent the Society a donation of £10 10s. to make its writer, Miss Lillie Lucas, a life-member under Law III.

also that the cord fastening all together is the tender, missionary love of the Lord Jesus Christ in every heart. More than that, Ruth—your patron saint—"beat it out." Surely that means "threshing out" your information before you lay it before others to become their food.

These are thoughts for you as to the Gleaner's work which I wish to give you. It must be practical work—straw upon straw. Do not be disheartened if great opportunities for service are never put in your path. The work of God carried on in this world is done by the one-talented many and not the many-talented few. Some of you have been discouraged because you have only a little time to give to this Gleaner work. Perhaps the duties of life are like strong reapers striding across your field, and snatching away your golden hours, and you have nothing left to give but the tiny corners and the scattered efforts. Never mind—give these to God, because gathered up and threshed out they will make the sheaf. You know what Ruth got—? "an ephah" (almost a bushel). "Good measure, pressed down and running over," God pours into our bosom as our reward.

A special thought came to me as a message for the Gleaners to-night. I thought of that beautiful woman in the harvest-field, and I thought beside her might have toiled the poorest beggar of Bethlehem. Together were they indebted to the bounty of Boaz, but be the harvest good or bad, no praise or blame attached to them. There is not a Gleaner present—there is not a child of nine or ten, or an old Gleaner of eighty years, but has the thought of blame or praise hanging on to his work. We know that each one, whether Gleaners enrolled, or unconscious Gleaners, have a most terrible and solemn responsibility attached to them. *We all have to do with the harvest.* "The field is the world," and whether God has placed you in the world at home, or whether you go out like Andrew in search of your brother Simon, I care not—I only care to know that the harvest of the world has something to do with each one of us. God give me grace to get close to your hearts, as I desire to do to-night. I want you to realise that you have a solemn responsibility connected with the harvest. You cannot be Gleaners in God's harvest-field only—you have something to do with the ploughing and sowing, the reaping and the threshing, and the garnering of the great harvest that is before you in the world.

1. Take the thought of ploughing for a moment—you who are Sunday-school teachers, and you who have your Bible-classes and your mothers' meetings, and you parents who are doing your missionary work at home—have you ever questioned why it is that you sometimes preach and sometimes pray, and see but very little result? May not the answer to your question be—"Have I been careful about the ploughing?"

I was reading, in a Southampton paper, of a great farmers' conference held at the close of the harvest, and came upon a very important statement—they were consulting about the bad harvests of late years, wondering at the cause. They came to this conclusion, "We have examined the land, and find that year after year there has been nothing but *shallow ploughing*—the plough has never reached more than six inches below the surface;" and if the soil is not ploughed sufficiently deep, there forms what the farmers call a "pan" of earth beneath the surface which the seed corn cannot pierce, and there is no deep root growth, only thin, poor, top-growth, and so the harvest is lost for want of *deep ploughing*. Do not you think there is a great lesson for us here if we call ourselves workers for God? Have we been careful to plough deeply? Never believe in a man or a book that tells you that sin is not sin, that there is no need for conviction of sin, for the broken heart, the new birth, the contrite spirit, and the making of the old man into the new. That is shallow ploughing. It is only surface scratching. It never goes deep enough to save a soul. If you want to save a soul you must plough deeply. We must all remember that if the ploughing is shallow the hardness comes beneath, and there is nothing but the poor, miserable crop that will never stand the test of time or the blaze of eternity.

Have you ever seen a young lad ploughing? You will see the spirited horses harnessed, and they will go across the field, and they will go quickly over one lump of earth and another, and in a little time the lad thinks the work is all done; but the old farmer will come and put his hand on his shoulder and say, "That is not ploughing at all; that is merely scratching the surface; you must do it over again," and the land has to be broken up again ere the seed can be sown. We want no shallow ploughing. Let the bright, glittering commandments of God run through your soul like a ploughshare, and see what they will turn up! A plough will sometimes turn up the buried skeleton of days gone by, some secret treasure that has long been forgotten, and so the ploughshare of God's Word and Spirit will turn up some long-forgotten sin and remind you of what you are; God does His work well; if He ploughs the heart, He ploughs deep. If you notice, the farmer will often go to the hedge and cut a stake, and tie his red handkerchief to the top of it; and his plough will be guided, not by his eye, but he will steer straight for the stick with the red pocket handkerchief at the top of it. If you and I want direction in this matter of ploughing in the field of the world, let us look out for the red standard of the Cross. Let us plant it right before us, and make straight for it, turning neither to the right hand nor to the left. God has given us a blessed standard. The cross

is there—the blood-stained cross, with the Lord Jesus Christ hanging upon it. We only need to steer straight for it, and looking into the broken, bleeding heart of Jesus you and I will learn for the first time what sin really is.

11. Have you ever thought of your part in the Sowing? The ploughing is to break up the ground; the field is the world. But how about the sowing? In this month of October you will observe the farmer, having ploughed his field, going forth with his bag of grain to scatter it, and as you watch him, you say, "It is easy work"; but if you ask the farmer he will tell you that, easy though it looks, it is very important. It is going to be safely covered by the winter snow, and by-and-bye in the spring-time God will send the promise of harvest.

"We are sowing, daily sowing,
Countless seeds of good and ill";

and there is no truth of God that comes more forcibly to mind than this. "Whatsoever a man soweth, that shall he also reap." Oh! dear Gleaners, have you ever realised that thought? Have you ever realised that God has put into your hands the precious seed of Gospel truth, and that *you* are sowing? You cannot help it—you are sowing good seed or bad from morning to night. Which are you sowing? What are you sowing—(as that Yorkshire lady said whose letter was read)—in the omnibus, in the train, in your daily walks? Your opportunities are like open furrows—waiting for the seed you will sow in them. You may go down to your Bible-class on the Sunday and treat your boys or girls to a long account of the birth and death of some saint, and you will wonder why their attention is so difficult to gain, and why their memories are so poor; did you sow the best kind of seed? Another Sunday-school teacher in the same room with a heart and soul all aglow from prayer, with lips fired by the precious love of Jesus—that Sunday-school teacher, feeble as he may be, and poorly as he may tell his story of the sweet love of Jesus, will be blessed in his sowing. Souls will be born again to the knowledge of God, and a grand crop garnered up for eternity.

All unconsciously you are sowing for God by your example. A young man—a mere lad—went out into life. Taking a journey to the place where his business lay, he shared a room at an hotel with another young man, and when the evening came, he knelt down by his bed, and committed his soul to God. There was nothing in that act;—nothing but faithfulness to himself and to God, and he looked for nothing but the good that prayer would bring him. The stranger, sitting by his bedside, looked at that praying youth, and it is he who tells us how, after nearly half a century of usefulness in the Church of God, the memory of that kneeling figure by the bedside has never left him. He says, "I had gone astray from a praying mother, and away from that mother's God, but after that night I gave myself to that lad's God, and never through the long vicissitudes of life, and never through the splendours of eternity, will the sight of that still, praying form be effaced from my mind." We little know what one act of faithfulness may carry in its train. Your simple efforts in the missionary cause, and your showing your interest in it by becoming a Gleaner, may do something to awaken a lifelong consecration in another soul, and God may never use you otherwise. You may long to be "a light to lighten" the dark places yourself, but the Lord may choose otherwise; He may only see fit to use you as a match to set another soul alight, who will go into the dark places where the heathen are lying in wickedness. The seed of example stands side by side with the seed of sympathy. Are you scattering "seeds of kindness"? A murderer sat in his cell. His head was bowed in his hands, and he was muttering the words the judge had said to him, "You are condemned to be hanged by your neck until you are dead, dead, *dead*; and may the Lord have mercy on your soul." There he sat repeating the words, and cursing God and man. The ministers of religion pleaded in vain—he bade them begone. He had lived without God, and he would die without God. The account was published in the papers, and a delicate, timid Christian woman read it at her breakfast table, and as she did so, the great, hot tears dropped on the paper, and she felt the desire burning in her heart to tell that man she was very sorry for him. "Ah!" she said, "what a foolish thought; I have never been inside a prison, and I always cry when I speak to anybody about God." Three weeks passed on, and the desire in her heart grew into such an intense longing that no shyness and no fear could quench it; and so it came to pass, that early one morning she gathered from her tiny greenhouse a bunch of sweet, rare blossoms, and with the flowers in her hand she presented herself at the gates, and to her astonishment gained admission. She was conducted to the prisoner, and the gaoler said, "Here's a lady wants to speak to you." The grated window through which he might speak to visitors without their entering his cell was put aside, but when the hard-hearted murderer came to see who it was, and that timid woman stood face to face with him, she could do nothing but look up into his face and burst into tears; and pushing through the grating the little bunch of flowers left him, saying, "I knew how it would be! I knew it would be of no use; what is the use of my trying to work for God!" But while she wept outside the prison walls, that dark, hard-hearted man within that prison wept too—wept like a little child. Something in the

sight of that weeping woman, something in the fragrance of those flowers, brought back the memory of a home, far beyond the seas, where just such flowers grew; and the memory of a mother whose heart he had broken, whose grey hairs he had brought with sorrow to the grave, and who had prayed for him with her dying breath. That Christian soul had struck perhaps the only chord in his heart that could have made any response; and God made that hard, stony heart into the heart of a little child, for the murderer, raising his hands in agony, prayed with penitence and tears, "God be merciful to me a sinner." If you have nothing else to give to Jesus Christ for the missionary cause, give your tears. They are precious in His sight. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Oh! thank God that we are sowing daily—sowing these seeds of sympathy and of example.

III. Some dear Gleaners to whom I am speaking may wonder sometimes how, after so much soul-searching and faith and trust in Christ and earnest, faithful, missionary work, God often sends trial and persecution and bitter heart-rending. It seems as if all the work was undone and had to be done over again. Have you ever seen the work of the harrow in the harvest field—the smaller harrow I mean, that the farmer uses when he wants to drive the seed deep down into the ground? Sometimes, dear friends, I have seen a boy, or girl, brought to a knowledge of the Lord Jesus, and immediately afterwards came such a rush of persecution and trial, and difficulty and sorrow, over their hearts and souls that one would almost charge the Lord with harsh dealing concerning them. I have said to myself, Why is this? And I have seen that the Lord is just passing His harrow over that soul, doing His wonderful work of burying the seed. The promises of God were never a reality to you till trouble came! How they rooted themselves in your heart afterwards. Thank God for the harrow of trial and trouble; thank God for the "great tribulation" if it has caused His word to take deep root and to bring forth fruit to His eternal glory!

IV. I cannot stop without one last thought, although my time is gone, the thought of God's garner. Oh, how full the garner is, and how empty earth is to some of us. Have we read the Gleaners' Roll-Call? You have known some dear Gleaner called to her rest, and how you miss that dear one; how tenderly you folded those hands and kissed the furrowed brow, as you knew that that soul had gone to eternity, and that her gleaner work was done! The garner is full of earth's lost ones to you; it may be a mother, it may be a child—a dear little child, whom God has called up yonder, no longer to gather the sheaf but to carry the palm, and your heart almost broke the day that they brought that little coffin into your house. When I see a tiny coffin I often say, "How shallow that coffin with the little form in it seems to be, and yet how deep," deep enough to bury a mother's broken heart. Little Gleaners have been called away, and yet there is nothing hard in that, for God is the great Husbandman. In His hand is the flail that threshes out the wheat. A little lad lay dying; the mother gently said, "Are you afraid to go to God?" The reply was, "I am glad to go to God," and he added, folding his thin worn hands, the prayer, "Dear Lord, give me sleep." The incident was related to Longfellow the poet, who said there never was an expression to his mind that was more sweet, and that breathed a truer spirit of poetry, and he wrote:—

" 'Twas not in cruelty or wrath
The Reaper came that day,
It was an Angel visited the green earth
And bore that child away."

Oh, how full is the garner, and how empty is earth! What are you doing? By deep ploughing, careful seed sowing, and earnest gleaner work, are you helping to fill the garner? God grant it may be so, and that by-and-bye, having learned the secret of this Gleaner work, you, who are taking your part therein, may learn to sing in God's own good time the great song of Harvest Home.

On the conclusion of Mrs. Poole's address, which was listened to throughout with the most rapt attention and interest, the Rev. John Barton, Vicar of Trinity, Cambridge, offered special prayer that her earnest words might be written upon the hearts of all present; after which the hymn, "Father, I know that all my life," was sung.

Mr. Edmund F. E. Wigram then spoke.

He reminded his hearers that they had met on All Saints' Day, and he wished to draw attention to the saints, or some of them, whom he had met on his travels with his father round the world, and to the various Mission stations. First of all, he would go to Ceylon, where they met an old man called Abraham, who was a most earnest worker, and who had been converted some four or five years. He married a heathen wife, but now that wife and her children had been baptized. Abraham was doing a great work for God. At Jubbulpore, in India, they found a man lately converted from Hinduism. His wife and his children were heathen. At the time of his conversion, two of his children died, and it was said by his former co-religionists that it was a judgment of the gods, but he had

since had two other children, and he now gave a great deal of his time to Christian work in the medical dispensary, and also in the schools. They went to Lucknow, and visited one of the splendid girls' schools there. They saw a little girl there, whose father had told the teacher to cane her publicly, and so disgrace her. The teacher asked why he should do this. The little girl said, "There is a little girl next door to me, and now I have learned to love Jesus, I have told her all about it. At first she did not like to hear it, but now she loves Him as much as I do, and the Baboos tell us we must stop talking about Jesus; but," she said, "we can't stop, as that is the only thing we can talk about." She is married to a Hindu according to their customs, but is not allowed to be baptized, owing to the Government regulations, until she is of age. Mr. Wigram went on to mention interesting reminiscences of his visit to China and Japan, and also to the Indians of North America. He referred to the enormous power of caste in the Oriental countries, and spoke of the languages of some of the heathen races as being a great obstacle to the spread of religious truth amongst them. He, however, bore testimony to the hard work of the missionaries, and to the wonderful spirit which they threw into their labours. [We regret the scantiness of the reporter's notes of Mr. E. Wigram's speech.]

The Rev. E. A. Stuart, Vicar of St. James's, Holloway; who has the largest parochial branch of the Gleaners' Union, then spoke as follows:—

I must congratulate Mr. Stock upon his very goodly company of children assembled here this evening. I also congratulate him upon the very happy choice he has made of this day for celebrating the birthday of his Union. *All Saints' Day*. That is the one thought that has come home more especially to me. I feel that upon this day we have two special lessons brought before us by our Church, which are most remarkably appropriate to ourselves as a Gleaners' Union. You remember that beautiful Collect which we owe to our Reformers, "O Almighty God, who hast knit together Thine elect in one communion and fellowship in the mystical body of Thy Son Jesus Christ our Lord." I must confess that this is the favourite saint's day of mine in the calendar of our English Church. It is the one day upon which we are able to realise, more than any other, the communion of saints, and I do look forward to this Gleaners' Union as being one of those accessory helps to enable all of us to realise this great truth—the communion of God's people the one with the other. This is a day of great association. We see it in the commercial and political worlds, and the Church Missionary Society has caught the spirit of the age, and has multiplied many Unions within its fold. We have most useful Unions in London as well as in the Provinces. We have the Clerical Union, the Lay Workers' Union, and the Ladies' Union, and I look upon the Gleaners' Union as a Union which is to spread and to bind together all these different Unions. I believe that our district secretaries will find this Union just the missing link which they have long required for gathering in the scattered workers and binding them together, and so giving consistency and solidity to their work. I feel, moreover, that those of us who are parochial clergy will find in this Gleaners' Union, if we only take it up parochially, one grand means of increasing the missionary spirit throughout our churches.

I have been asked to speak practically to you. We have had the principles of service brought before us by Mrs. Poole, and some of the results by Mr. Wigram, and now I have to leave with you practical thoughts to be carried out in your different spheres. I have been asked to speak about our own organisation at St. James's, Holloway, and I do so the more willingly because I feel we owe much of it to one who is now labouring in distant parts—Mr. Walker in Tinnevely. We do not regulate our missionary work by our annual meeting and sermon; I believe it is only by keeping up the missionary spirit throughout the year that you will get really satisfactory work done in your Parochial Missionary Association, and bring the true missionary spirit to bear upon your people. I believe we parochial clergy will frequently find illustrations for our points, and urge the duty of the missionary principle by referring constantly in the pulpit to the missionary work abroad. With regard to the organisations themselves, I must confess we have found in the Gleaners' Union a very great help at St. James's, Holloway. We have our monthly meeting, and hitherto we have been most kindly supplied by the Church Missionary Society with speakers, but I am told they are going to fail us, and that this month we shall have to look after ourselves. Well, we have some amongst us who will be able to give an account of missionary work in distant lands, and although we have not the full force of the Clerical Union, yet the two clergymen who find themselves there are sufficiently united to take up the missionary work. We have for some months, at our weekly Saturday night prayer meeting, attended by about 300 persons, taken up this as one of our special topics. In addition we have one or two more private clubs, and they are the model upon which other similar clubs have been formed, particularly the one whose members style themselves the *Mpwapwas*. Thirty young men have banded themselves for the study of missionary work, each one

making himself cognisant of one particular field, and so being able to speak upon the work in that field when required to do so.

I look upon the Gleaners' Union as a grand means of realising that which the Collect brings before us—the grand communion of the saints of God. And this is why I think a happy choice has been made of this All Saints' Day to commemorate the birthday of our Union. This saints' day stands at the close of the list of saints' days in the calendar of the Church of England. At the close of our ecclesiastical year we have this day, in which we celebrate no one single name but all the saints together, for we feel that, whilst we owe much to the apostles and martyrs of days gone by, there are multitudes of unknown names whom the Church at large has never heard of, but to whom, nevertheless, she owes immeasurable thanks, and these we praise God for to-day.

We have been told that if we may not be mountain men we may at least do the duty which God has assigned to us, and we may have our names enrolled in the great register of the Lamb's Book of Life. There are two chapters in the Bible which always seem to me to be transcripts of the Divine Will. The one is the 23rd of the Second Book of Samuel, where David at the close of his reign gives us the list of his mighty men; and the remarkable thing is this, that the three mightiest are those whose names are not elsewhere mentioned save in that chapter. Some of those most conspicuous in the history of David's reign, Joab for example, are absolutely unnumbered amongst the mightiest of the mighty. I believe that some of those who are now reckoned as least in the kingdom will be the first, and that some young fellow, perhaps, who in his house of business has bent the knee by the bedside in the presence of his comrades will be accounted as amongst the bravest in the kingdom of our Lord Jesus Christ. Another chapter is that 3rd of Nehemiah, where we read that these builders builded every one over against their house. We read of no builders or architects employed in the structure. There were apothecaries, goldsmiths, merchants, women building, but they are all numbered in the pages of the Word of God. Their names are set down and their work recounted. And so I take it as a happy thing that we keep our birthday on All Saints' Day, and in fact we might look upon this as the real and ordinary anniversary of our Gleaners' Union. We are striving to realise that communion of saints in the whole Church of God, and realising this also, that the least we do for Jesus will be precious in His sight.

There is one other coincidence which I perhaps might be allowed to mention. We have in addition to our branch of the Gleaners' Union at St. James's, Holloway, a Communicants' Union, with which we have incorporated a Bible and Prayer Union; we are at this season reading the Psalms of David, and I can scarcely think it a merely happy coincidence that we should have read to-day that grand missionary psalm, the 96th, which I ask you to read. There is no more glorious hymn for us to take up as a Gleaners' Union to-day than that 96th Psalm. Is it not our desire that this new song should resound throughout all lands? Notice how gloriously the psalm paints it; the sea roars, but does it to the glory of God; the trees of the forest clap their hands, but their language is understood by their Maker. It is all to His praise, it is all to His glory; and He longs that men may join that heavenly anthem. And do we not long for it too? Then what are we to do? First to declare His salvation from day to day. There is the little streamlet of daily endeavour—ourselves showing forth in our daily life the reality of the salvation of Jesus Christ. Then may we go forth to declare His glory unto all the heathen. We want to declare His glory—the glory of His being, the glory of His salvation. We want to tell amongst the heathen that the Lord is King. It is a remarkable thing the position this psalm occupies in this oratorio of the King, lasting from the 93rd to the 100th. Here there is a pause. The 95th tells us of the rejection for a time of the Jewish nation. The 96th is the echoing of this call to the nations that the Lord reigneth; and the 97th tells us of the coming King in judgment to judge the world. It reminds one of the song in Rev. xiv., "I saw an angel fly in the midst of the heavens, having the everlasting gospel to preach unto all nations, crying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come." The angel flew, why? because he knew the time was short. He knew the Judge was coming, and so he flew through the heavens. Oh, brethren, let our cry be, "Thy will be done on earth, as it is in heaven." The angel is flying; are Christians awake to the near approach of their Lord and to the state of the heathen abroad? If so, they should emulate this angel in his flight, and fly to declare amongst the heathen that the Lord is King, to prepare His throne for judgment, and that He is coming speedily to judge the world. The other day a paper was put into my hand as I was about to preach for the Church Missionary Society, saying that the following was copied from the tombstone of a little boy, I think, in Ealing Churchyard. It runs as follows: "If I live to grow to be a man, I want to be a missionary: if I die before then, I want this to be put upon my tombstone, so that some one reading it may go instead." I leave it with you. The little boy has gone to serve the Master in the realm above, and he calls to-day from his tomb for some one to go instead.

Sir Douglas Fox then informed the meeting of the news of Mr. Mackay's having left U-Ganda, and of the Rev. E. C.

Gordon's having gone in; and the Rev. W. Allan offered special thanksgiving and prayer. The meeting closed with "All hail the power of Jesu's Name."

We have received many testimonies since the meeting expressive of the pleasure and satisfaction it afforded to the assembled Gleaners; and it is already bearing fruit in practical work. One of the letters received we must print:—

From an Engine-Driver.

I am pleased to inform you how thankful I feel to Almighty God for being able to attend to that grand meeting of Gleaners at St. James's Hall on Tuesday last, and to hear that beautiful address given by Mrs. E. Poole, *God bless her!* How the hearts of the Gleaners must have spoken to their heavenly Father when they heard those beautiful words; and to think they had all been gathered together one by one and banded in one great sheaf! And may our father of Gleaners be blessed to see the noble work increase to one grand union of Gleaners in all parts of the globe, where the blessed name of the Saviour is heard. I was very sorry, and must apologise to Mr. Stuart, for having to leave the Hall while he was speaking, for I had to catch a certain train, as I live at Willesden Junction, and I should have been so late home if I had missed it; and I have to be up in the morning by half-past four to be on duty, as I follow the occupation of an engine-driver, and have hundreds of passengers under my charge all day, on one of our busy lines between Broad Street and Mansion House; but thank God the blessed Saviour is on the foot-plate with me, and is able to keep me from all danger, and with God's help I will try and do my best for the Master and get a big sheaf, as I believe I am the only Gleaner enrolled here. I must apologise for such a long letter.—Believe me, yours faithfully, E— B—.

LOCAL MEETINGS OF GLEANERS.

CHESTER.—Our branch of the GLEANERS' UNION held its third half-yearly meeting on Monday, October 10th, at St. Peter's School. The members and other friends began to arrive at 7 o'clock for tea and social intercourse, and at 8 P.M. the Rev. J. H. Acheson, who presided, opened the meeting with prayer and a short reading from 2 Cor. ii., drawing special attention to ver. 14, "Thanks be unto God, which always causeth us to triumph in Christ." An address was then given by the Rev. A. E. Barnes Lawrence, of St. Luke's, Liverpool, on missionary work in general. The Rev. A. G. Robins, Rector of Eccleston, and the Rev. F. Anderson, Vicar of Hoole, also spoke a few words, the former dwelling on the need for, and power of, earnest and united prayer. Special interest was aroused by the fact that one of our members had only the week before gone out to India to work in connection with the C.E.Z.M.S. at Dera Ismail Khan; and also by letters received from the Rev. W. Morris, a missionary of the C.M.S. in Eastern Africa, who left us only five months ago, and who is closely connected with our Union. The remembrance of these two workers gone forth from our midst gave great reality to all we heard of missionary work and to our prayers for its advancement. Though our Union has not been long in existence, we already see that increased, real prayerful, practical interest is manifesting itself among us.

[We have also received from a young member of this branch of the Union an interesting account of a meeting at Chester to take leave of Nurse Middleton, the C.E.Z.M.S. lady mentioned above. We have sent this communication to the C.E.Z.M.S.]

CLAPHAM.—A local branch of the GLEANERS' UNION has been formed at St. James', Clapham. The inaugural meeting was held at the schools on Monday, Oct. 24th, and an address given by Mr. E. Anderson. At the close of the meeting fifteen names were taken of those desiring to be enrolled as members, and many have joined since.

KEYNSHAM (BRISTOL).—This branch of the GLEANERS' UNION met on Oct. 26th, when the Rev. H. H. Streeten gave a lecture to the members on Bishop Hannington, with lantern slides. Members of the Union were admitted free; others were charged 3d. each.

SLOUGH.—The Gleaners here meet once a month. They have taken as their motto the four words, "Consider, Watch, Pray, Work."

TURVEY, BEDS.—The great gathering at St. James's Hall was imitated on a small scale here. Out of the twenty-nine local Gleaners, some fifteen were able to assemble for prayer and conference on the same day, Nov. 1st. The familiar letters C.M.S. were found ingeniously represented on the cakes and sweetmeats which formed part of the preliminary "tea." Tea concluded, the "hints" on the Gleaners' Card were read to the meeting, the new arrangements for 1888 were carefully explained, and all were urged to regularity of reading and prayer. A *resumé* was then given of what the GLEANERS' UNION had hitherto done. Attention was drawn to the importance of each Gleaner enlisting others, and all were reminded that no thermometer could be invented which would better gauge the spiritual life of a parish, a family, or an individual Christian, than the interest in the spread of Christ's Gospel. A distribution of the newest C.M.S. publications concluded a very happy gathering of members in entire harmony with the larger assembly in London.



SO much space has been occupied with the Annual Meeting, that we must say nothing to our Gleaners this month. But we must remind them of what we said in the August number about membership for the ensuing year.

1. The Member's Card is not to be changed, but kept.
2. A Text Card for 1888, and a Manual, will be sent this month to every registered member.
3. With them will be sent a form to be filled up and returned. In returning it, each Gleaner is expected to send one penny for the Text Card (that is, as annual subscription) and one penny for the new Manual. It is hoped that all will do this before Christmas.
4. New members are entitled to a Manual free for the first year. After that, it is charged for.

We desire to call the attention of our Gleaners to the Society's new publications. See next page.

Letters from Gleaners.

Our Own Missionary.

I most cordially endorse the suggestion made in our November number by "A British Gleaner" that we should support "our own missionary." I feel increasingly that our G. U. membership should result in definitely adding to, and not drawing from, the Society's funds. We ought, like Ruth, to bring home at least our "ephah of barley." I am aware that some Gleaners would find it difficult to afford a shilling in return for their annual card, but on the other hand there are many who can with ease double that amount and so become their substitutes. Will you kindly let us know in the next number if you will give us a trial and accept "our own missionary" if we can raise the requisite fund.

AN ANGLO-AMERICAN GLEANER.

A thousand expressions of thankfulness for the thought put into the heart of "A British Gleaner." What an unspeakable privilege for the 7,000 Gleaners to have the honour of giving a missionary of their own to the Master's cause in connection with the dear old C.M.S.! "We can—we must—WE WILL!" Our Union is one "for Prayer and Work." Our motto might well be *Bene orare est bene laborare*, "To pray well is to labour well." All our brothers and sisters may not be able to give a shilling possibly, although undoubtedly most will try; but others again will gladly give more without detracting from their subscriptions to the general work of the Society. I thankfully enclose 5s.—one shilling for myself, and the other four for a corresponding number of members whose means may not be in proportion to their zeal.

J. JOHN HUNT,

Hon. District Sec. of C.M.S., Penzance.

My Key.

I have cut out all the maps out of the C.M.S. Annual Report, and have mounted them on thin cardboard (I used old, odd bits I had at hand, as they need not be clean); then I have pasted, beneath, the cuttings from the Cycle which apply to each particular map, and have marked each map with the days of the month for which it is applicable, thus:—"Intertropical Africa, 1-4," and so on through the month. Then I have cut out of the Report the lists—most clearly given—of all the clergy and workers at each station, and have pasted them at the back of the maps, leaving space for personal notes I make from time to time about the staff. Lastly, I have run through all the maps, and have marked the S.P.G. stations in red ink and the Universities in purple. I have had an American cloth case made to fit the maps; they all lie flat, in a small compass, and are quite easy to take about with one. I use them daily, and have done so for a long time, and find them most helpful.

Working Women as Gleaners.—How to meet a Deficit.

I am glad to write and ask you kindly to enrol as Gleaners five new members. They are working women, and they each have for a few years past helped and cheered me in their own ways in my efforts to enlarge a missionary spirit amongst them. I believe they will be helpers according

to their power. As a member, may I take this opportunity of saying I do find the Union a real bond, and I feel there are the honours to sustain of membership. I work in the best way I can my district. This hard year gifts have failed much, but I have prepared to meet it. Personal (travelling) pleasures have been abridged. They were not needful. I might do without them, and next week the rendering in of the account comes! I felt the heathen world cannot do without the accustomed sum, representing in the sight of One love and obligation to His lost children. I thank you for the exceeding valuable readings in the *Intelligencer and Record*, the *Gleaner*, and all other reports. For me they are full of subjects for constant prayer.

From a Young German.

I have had the great pleasure since about a year to read the *Church Missionary Gleaner*. I have never before heard so much of the great Mission work, how it is going on. Therefore it takes my double interest, not only to know more of it, but I am longing to become a labourer in God's vineyard myself. This is the constant object of my prayer, that God will make me a fit instrument in His hands. But as I have much to learn yet, and there not seems to be any open door yet, I should be so thankful if you would accept me, an unworthy servant, in the GLEANERS' UNION. A servant I am indeed, and wish to be one of my heavenly Master. All the money I earn I have intended for the missionary purpose. May this be God's will, and may He give His blessing. Perhaps you would like to know that I am German, but I do not think that will interfere with being a member of the GLEANERS' UNION. Please, sir, will you kindly accept those few stamps I have enclosed?

Getting Subscribers for the "Gleaner."

I recently asked the teachers of our Sunday-school to take the *Gleaner* monthly. They all, numbering about sixteen, readily complied. Perhaps if other members of our Union who have not done anything in this way will see what they can do, probably a much larger issue of that valuable missionary publication, the *Gleaner*, will be the result.

The Prayer Book in a Missionary Aspect.

What a beautiful day (All Saints') to choose for the Annual Meeting of the Union. I have often found it very helpful on some one Sunday or at one service to mark the whole service from a missionary point of view, noting in Psalms and Lessons, Canticles and Prayers, every word or sentence bringing a missionary thought before one, and so in the several repetitions of the Lord's Prayer to take it from that point. I think this is helpful if brought before the young or members of a Bible-class, certainly quickening their attention and interest in the beautiful Liturgy of our Church, and enabling them to see missionary ideas are not an entirely modern thought, but interwoven in God's Word and in our Prayer Book.

"Gleanings of a Gleaner."

I have just started a Key to the Cycle of Prayer and also a book, *Gleanings of a Gleaner*, for notes of all kinds in connection with the work, as suggested in your columns.

Maps for Gleaners.

Many Gleaners cannot afford a C.M. Atlas, and may never see the Annual Report. If friends who have old Reports would cut out the maps and give them to Gleaners in their neighbourhood, it might be useful. In large districts plans for collection and distribution could be arranged.

BIBLE READINGS FOR GLEANERS.

No. XII.

"The place is too strait for me."—Isaiah xlix. 20.

"BUT," says some Gleaner, "we had this verse at the beginning of the year? Why have it again?"

My reason is, that God Himself has it again. These words are from Isaiah. We opened the year with the same expression from 2 Kings vi. 1. Now we have here God a second time writing like words. Take the whole passage in which they occur, Isaiah xlix. 13 to 26, and read it in God's light.

The passage refers to Zion primarily, and to the grand, glad day when the Jews shall again be gathered from all lands, and settled in their own land. But it has also a grand missionary application, foretelling of a time when God's Family shall be gathered from every nation, and form part of the great Household in the Lord Jesus Christ.

This time is sure to come yet, and that is what makes our missionary work so inspiring, because it is bound to be successful. "The kingdoms of this world have become the kingdoms of our Lord and of His Christ," shall be the triumphant song after His return, and we are hastening that day by every new heathen soul who bows to Him.

But this grand consummation has been reached by trial and toil. The passage says, "The children which thou shalt have, after thou hast lost the other," are the ones who say, "The place is too strait for me." And that is why I have chosen it as the closing text of our year's readings, because it looks both forward and backward: forward to the day of His

triumph, and the accomplishment of all His plans; and backward to the failures and the losses. "Thou hast lost the other." We have to say that in many ways. We have (1) to mourn over many missionaries fallen at their posts; and then (2) in this wonderful year of so many having gone forth, there are many, many homes who end it with one less amongst them; and then (3) we have personally to say it, as we think of many plans which we have failed in carrying through, and perhaps disappointment in ourselves that we have not made the advance in His life that we hoped to have done.

But now comes the triumph side. The words of loss are brought in just to make a splendid platform for the success. God's principle that we traced in October is brought out again here, that the glory and the gain follow on the loss. (1) As to the missionaries we mourn (Bishop Hannington is always in my mind over this verse), how their deaths have proved but open doors to more and more volunteers; and as has been said, their graves have become stepping places on which others advance. And in the tried and scattered Church of U-Ganda, it will be yet "the children of thy bereavement" (Rev. Ver.) who shall say, "The place is too strait for me." And (2) when we think of the homes who have given children and other dear ones to Christ for the heathen, it is true again. I should like to illuminate this verse, and send it round to every home which has been thus bereaved. "The children of thy bereavement shall say, The place is too strait for me." It is the child you have let go for Christ's sake, whether to the home-field, or India, or China, or Africa, who shall be the one to surround you with new voices of joy. They shall fill the home as it has never been filled before. God knows how to reward those who have given up for Him. And then (3) about our personal work. Every failure of our plan may become a distinct gain when it is brought to Him. It may reveal some new and better way, and it often is a blessing in teaching us what to avoid. But then the failure must not be despaired over, but really taken to Him. Just the same as to our spiritual advance. Oh, how often it is our failures which have become our turning point to blessing! This does not make light of our sins and foolishnesses. But just as God made the death of His Only Begotten Son, which looked like the triumph of Satan, and the failure of His mission, to become the very ground of life to the world, so He can turn our failures, when recognised, confessed, and forsaken, into a new starting-point. It is when I discover that I am Nothing, that He becomes Everything.

And so this is what we have in prospect, thank God! Out of Death, Life; out of failure, success; out of bereavement, a whole new troop of children spreading out beyond all the old limits. Go over the passage again between Him and you, and as we put our "bereavements" together, let us look out for the time of our singing this song. It will come as a surprise too, even though we look for it, for He is so much better than we calculate on. Take it personally first, and expect to have new victories and gains on the very spots of the old defeats and losses. And over every point, personal, family, missionary, we shall say, with the surprise of those who have to reckon with a God who does exceeding abundantly above all we ask or think, "Who hath begotten me these? I was left alone; these, where had they been?"

This is my last word for this year to my fellow-Gleaners. The word is true even about our growth as Gleaners. For all real *life* is expansive, and spreads, and when it springs out of Death. "Thy waste, and thy desolate places shall *even now* be too narrow by reason of the inhabitants."

SOPHIA M. A. C. NUGENT.

Texts for Bible-Searchers.

SUBJECT XII.—"THY KINGDOM COME."

1. This Gospel of the kingdom shall be preached in all the world . . . and then shall the end come . . .
2. He shall send Jesus Christ, which before was preached unto you . . .
3. The husbandman hath long patience . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh . . .
4. Watch . . . Lest coming suddenly He find you sleeping . . .
5. When the chief Shepherd shall appear, ye shall receive a crown of glory . . .
6. The Lord direct your hearts into the love of God, and into the patient waiting for Christ . . .

Refs.

Monthly Gleaner Examination.

Questions on November Gleaner.

1. What is told of the Pastoral, Medical, and Female agencies at work in and about Amritsar, and who are the four Natives mentioned as workers?
2. What instances are given of the worship of a book in two different parts of our Indian Empire?
3. Japan.—(a) When and by whom was entrance into the empire first obtained? (b) When did C.M.S. begin its work, and what are the stations now occupied? (c) What people do we seek to evangelise in Japan who are not Japanese, and in which island do they live?
4. Ceylon.—Mention (1) An appeal for a lady missionary. (2) Some evidences given that Christianity is beginning to leaven home life.
5. Which text in the Psalms is illustrated, and which in Isaiah is made clearer, in a letter from East Africa?
6. Mention two aged missionaries taken home; two new ones sent us from Australia; and the first "dignitary" supported by Natives in West Africa.

Requests for Prayer.

For a blessing on a C.M.S. working-party to be formed at St. Keverne, Cornwall.

For a blessing on the Gleaners' meetings at Slough. (See p. 146.)

[Two of our Gleaners having asked us to insert the above, we take this opportunity to say that we shall be happy to insert similar requests for the prayers of members.]

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Alice Pritchard, Chester, No. 1,857, Oct. 7th, aged 24, Teacher in St. John the Baptist Sunday-school.

Miss A. E. Sievwright, of St. John's School, Paddington, No. 5,976, Oct. 14th, aged 23.

Answers to Correspondents.

M. C.—Your being a Wesleyan "makes no difference." We are grateful for your prayers, and thankful that the C.M.S. Cycle of Prayer has "led you to realise the Saviour's presence more than ever before, through regularly praying for others."

A. B.—Thank you for the notes of a Bible Reading on the Parable of the Pounds.

M. A. C.—The Member's Card would be spoiled if the letterpress were on the front of it. If you frame it, let there be glass both sides; if not framed, the use of both sides causes no inconvenience.

Gifts towards expenses since last list in November:—Miss Cahill, £1 1s.; Mrs. Luca, 10s.; Mrs. Hope, 10s.; Mrs. Thompson, 10s.; Ladies at Deaconess House, Mildmay, 10s. 6d.; Mrs. Chambers, 8s. 6d.; Miss Mellersh, 5s.; Mrs. Card, 5s.; Rev. H. H. Phelps, 4s. 8d.; Rev. T. McClelland, 2s. 3d.; Miss Ricketson, 2s. 6d.; Miss Trethewy, 2s. 6d.; Miss Masterman, 2s. 6d.; Anonymous, 2s. 6d.; Arthur Brown, 2s. 4d.; Miss Stacey, 2s. 3d.; 2 180, 2s.; Mrs. Inglis, 2s.; Miss Du Cane, 2s.; Sums under 2s., 11s. 5d. Towards expenses of GLEANERS' UNION Annual Meeting at St. James's Hall:—R. Williams, Esq., £10; Miss Cahill, £2.

NEW PUBLICATIONS OF THE C.M.S.

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